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INDEXED

The Church in Ohio Number

# HISTORICAL MAGAZINE

OF THE  
PROTESTANT EPISCOPAL CHURCH

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## CONTENTS

Foreword

By {The Bishop of Ohio  
The Bishop of Southern Ohio

ZRA

•  
The Beginnings of the Church in Ohio and Kenyon  
College

By Evelyn A. Cummins

•  
The McIlvaine Episcopate

By B. Z. Stambaugh

•  
The Diocese of Southern Ohio and its Bishops

By Thomas Lloyd Bush

•  
The Diocese of Ohio: 1874-1937

By Louis E. Daniels

•  
The Cincinnati General Conventions of 1850 and 1910

By E. Clowes Chorley

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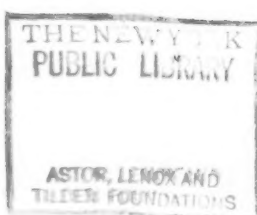
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BISHOP CHASE IN YOUNG MANHOOD

PHILANDER CHASE  
*December 14, 1775 - September 20, 1852*  
*First Bishop of Ohio: 1819 - 1831*  
*First Bishop of Illinois: 1835 - 1852*



THE OLD BISHOP CHASE



# Historical Magazine of the Protestant Episcopal Church

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## FOREWORD

### *By the Bishops of Ohio*

What romance there is in the growth of the Church. Outside of the original Dioceses following the Constitutional Convention in 1789, Ohio was the first Missionary Diocese established, born full grown with half a dozen clergy, a dozen parishes, and a college which provided the Bishop's patrimony for thirty years.

Philander Chase, the intrepid and mighty, accomplished more in twelve years than many did in a life-time. There was no help from the general Church, but one trip to England by Chase, and two such trips by the evangelical and scholarly McIlvaine secured funds to maintain the college and episcopate. Forty years of ministry enabled Bishop McIlvaine to be the greatest church-builder Ohio knew, as well as to preserve the college and to create an Episcopal Fund. Those were years of vigorous migration to Ohio and the Church grew correspondingly following canal and stage coach routes.

Nor were the Bishops the only leaders. Countless lay people, men and women, spurred by their Bishops and clergy, shared equally in the achievement. Back of every strong parish was a continuous line of devoted laymen, passing on from father to son the divine gift of the Church's destiny and passion.

So Ohio faces this day with its Bishops and nearly two hundred clergy and its thousands of Church people, thanking God for our heritage and pledging anew our loyalty and love for our Lord and His Church.

WARREN L. ROGERS,  
*Bishop of Ohio.*

Greetings from a discoverer of the Middle West!

Having been born and spending most of my boyhood in Colorado, and then going to New England for college, the seminary, and the first ten years of my ministry, I had always thought of the Middle West as a section rather devoid of any romance or beauty, where large industries and record corn grew up.

For seven years now I have lived in this Middle West. I have been frequently ashamed of my former ignorance and prejudice. I have found undiluted American life as it is impossible to find it anywhere else in the country. I've discovered episodes of American history which paint the past in fascinating colors. I've entered a fellowship in which reality and vision are combined in a rare way, stirring men with a spirit of high adventure. Most important of all is the sincere and loyal Christian life which is so characteristic of many citizens of this region.

I therefore deem it a privilege, as one who is thankful that he has discovered the Middle West, to say this word of greeting to those who have the opportunity, through this issue of the *HISTORICAL MAGAZINE*, to become acquainted with the Church in Ohio.

Especially to you who are coming to Cincinnati for the General Convention next October I say "Welcome" and my best wish for you is that you may find in your visit to this part of the country some of the joy that has come to me since it has been my home.

HENRY W. HOBSON,  
*Bishop of Southern Ohio.*

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## THE BEGINNINGS OF THE CHURCH IN OHIO AND KENYON COLLEGE

*By Evelyn A. Cummins*

**I**N the year 1750 George II, king of England, made a grant of certain lands in the west to the Ohio Company of Virginia, and Christopher Gist, a lay Churchman, was sent to explore the country with a view to finding suitable places for settlement.

On Christmas Day, 1750, Gist conducted the first known Protestant service in what is now the state of Ohio. Addressing a mixed crowd of Indians and white settlers "of several different Persuasions", he said:

"The Doctrine of Salvation, Faith, and good Works is what I only propose to treat of, as I find it extracted from the Homilies of the Church of England, which I then read them in the best Manner I could, and after I had done the Interpreter told the Indians what I had read, and that it was the true Faith which the great King and His Church recommended to his Children."<sup>1</sup>

The Indians were so impressed that they asked him to baptize their children, and when he explained that he could not, they were pleased with his assurance that "the great King would send them proper Ministers to exercise that Office among them".

By the treaty of 1783 Great Britain acknowledged the claim of the United States to the country northwest of the Ohio River, and four years later Congress threw it open for settlement, providing that there should be no slavery. In 1803 Ohio was admitted as a State, having at that time 45,000 inhabitants. The new settlers represented a cross section of American life: Scotch-Irish; Pennsylvania-Dutch; and Germans. These included Roman Catholics, Lutherans and members of the Reformed Churches, as well as people from every state in the Union.

Before any minister of this Church appeared in Ohio occasional Prayer Book services were conducted by laymen who had come from the eastern dioceses. At Marietta, the scene of the first white settlement, it is said that the Prayer Book was used at the first religious

<sup>1</sup>*Gist's Journal*, p. 37.

service held after the settlers landed from their boats.<sup>2</sup> At Fort Farmer's Castle, Colonel Ebenezer Battelle held services every Sunday. Occasionally he used the Prayer Book, and it is on record that Colonel Israel Putnam who lived at Belpre read "on the Sabbath, in their social meetings, when they had no preacher, the prayers of the Episcopal Church, and a sermon from the works of some pious divine."<sup>3</sup> In 1805 Joseph Gunn, a Connecticut churchman, who had settled near Portsmouth, held a church service for his family every Sunday, and Joseph Platt did likewise at Boardman.

When Philander Chase first visited Windsor he found there Judge Solomon Griswold, a cousin of Bishop Alexander V. Griswold of Massachusetts, by whom he was warmly welcomed. "I am overjoyed," said the Judge, "to see a Church clergyman, one who is duly authorized to administer the sacraments. I have read prayers here in the woods for several years. The scattered flock of Christ have been thus kept mindful that there is a fold".<sup>4</sup> During the War of 1812 Captain Chester Griswold conducted services at Worthington when "there was no other organized Episcopal Church in the State, nor is it known or believed that any other body of men worshipped as Episcopalians in the State".<sup>5</sup>

Cleveland was laid out in 1796. One of the surveyors engaged in the work was the Rev. Seth Hart who had been ordered deacon by Bishop Samuel Seabury on October 9, 1791, and died in 1832. He records conducting a funeral on June 3, 1797. He writes: "I made use of our burial office . . . and it was my first employment in the country." A little later he baptized an infant; still later solemnized a marriage. However, after this twenty years elapsed before another church service was conducted in Cleveland.

The first clergyman of this Church to hold regular services in Ohio was the Rev. Joseph Doddridge who was born in Pennsylvania on October 14th, 1769, and who for a time labored as an itinerant Methodist preacher before the Methodists in the United States separated from the Church. In later years he wrote to a Methodist preacher saying:

"The first Christian service I ever heard was that of the Church of England in America. When I was a minister in your society a Prayer Book was put into my hands with an order to use it every Sunday, Wednesday, Friday and Holy-Day, also on baptism and sacramental occasions, which I did."<sup>6</sup>

It is not surprising therefore that he soon determined to seek holy

<sup>2</sup>Waters. *History of St. Luke's Church, Marietta*, p. 12.

<sup>3</sup>Smythe. *A History of the Diocese of Ohio to 1918*, p. 12.

<sup>4</sup>Chase. *Reminiscences*, Vol. i, p. 130.

<sup>5</sup>Smythe, p. 23.

<sup>6</sup>Doyle. *Church in Eastern Ohio*, p. 11.

orders and he was made deacon by Bishop William White on March 4th, 1792. Establishing himself at Charlestown, Virginia, he held services in his own house, and there is ample evidence that he was the first Episcopal minister to conduct services at Steubenville, Ohio, and that he continued to do so until about 1820. He was so poor that he had but one suit of clothes, and when they needed repair he had to remain in seclusion. He eked out a scanty living by working as a tanner, and later studied medicine under the famous Dr. Rush of Philadelphia. For the rest of his life his medical practice was his chief means of livelihood. Of the ten parishes represented in the first diocesan convention of Ohio, four were organized by Dr. Doddridge while he still continued his work in Virginia.

In 1803 the village of Worthington, Ohio, was founded by a colony of church people who migrated from Connecticut and Massachusetts. Their leader was the Rev. James Kilbourn, the son of a Connecticut farmer. He was ordered deacon by Bishop Jarvis in 1802. As a boy James learned a trade as a cloth worker, and in the summer worked on the farm of Elisha Griswold, father of Bishop Griswold of the Eastern Diocese. Later he ran a tavern, kept a store, and came to be the owner of five farms. Soon after his ordination he journeyed to Ohio as the agent of a Connecticut company composed chiefly of churchmen who purchased a very large tract of land a few miles north of where Columbus now stands. A place in the forest was cleared and the place was named Worthington. The first settler to arrive was Ezra Griswold, a brother of the bishop. Others followed and Mr. Kilbourn held a service every Sunday. On February 6th, 1804, the parish of "St. John's, Worthington and Parts Adjacent" was organized. Three years later it was the second religious body incorporated by the legislature in the state of Ohio.

In 1812 there was organized the "Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania", of which the Rev. Jackson Kemper of Philadelphia was the leading spirit. Two years later Kemper, as agent of the Society, set out to visit the regions beyond, and extended his journey into parts of Ohio, visiting Boardman, Poland and Canfield, all on the Western Reserve. He found about thirty Episcopal families. In addition to baptizing, he administered the Holy Communion at Boardman, this being the first Anglican celebration in that part of Ohio. Encouraged by this visitation, Dr. Doddridge then made an extensive missionary tour throughout the center of the state and found in many places what he called "skeletons of Episcopal congregations".

In 1816, Ohio was visited by the Rev. Jacob Morgan Douglass of

Pennsylvania, who baptized fifteen persons. He made a second visit later in the same year, officiating at St. Clairsville, Morristown and Cambridge, finding "many of our brethren". He wrote Jackson Kemper saying, "I wish you could send out another missionary through this state", for "there are a number of people very favorable to Episcopacy". On his return from Kentucky he arrived at the "town of Cincinnati" in December. Here he found a Reverend Mr. Zesline, a Moravian minister, holding prayer book services for the Episcopalians on Sunday afternoons. He also found the Rev. George Strebeck from New York, who was contemplating the establishment of a school, and who expressed his willingness "to preach *occasionally*". Conditions were evidently not to the liking of Douglass for he wrote Kemper, "Oh Sir, I was grieved at Cincinnati. So flourishing a town & my exertions failing. It is very troublesome to deal with some of the Episcopalians".

These facts, coupled with the very rapid increase of population, convinced Doddridge that the time had come to organize the scattered congregations into a diocese under the oversight of a bishop.

Three distinct steps were taken looking to the formation of a diocese in this western country.

The first was under the leadership of Doddridge. Under date of September 26, 1816, the *Ohio Monitor* of Columbus, published the following:

#### NOTICE TO EPISCOPALIANS

"A Convention of the Clergy and Lay Delegates of the *Protestant* Episcopal Church, within the states & parts of states, and the territories west of the Alleghany mountains, will be holden in the parish of St. Johns Church at Worthington, in the state of Ohio, on Monday, the 21st of October next, and succeeding days; for the purpose of erecting and constituting a regular diocese in the western country; of selecting a suitable person for the Bishop thereof, and adopting a proper course of measures, that he may be ordained or consecrated and set apart to the apostolic office; and of providing for his support and comfort; and generally to transact any and all other business which the said convention may think expedient and proper.

#### THE SEVERAL CHURCHES

*And Societies* of the order, wherever existing, in the said states and parts of states and territories, will be pleased to receive this publication as sufficient notice; and it is hoped that the representatives will be complete, by the attendance of their clergymen and Lay Delegates from every quarter. The convention sermon will be preached at Worthington, on the pre-



ceeding Sunday (the 20th of October) by the Rev. Joseph Doddridge, of Charlestown, Virginia.

JOHN TAYLOR<sup>7</sup>  
JOSEPH DODDRIDGE  
JAMES KILBOURN

The convention duly convened as advertised. Doddridge and Kilbourn were the only clergy there, and no laymen from outside of Ohio attended. The plan of which the Worthington convention approved, was to unite the parishes in Ohio and in the remote parts of Pennsylvania and Virginia into a western diocese, and to make provision for the election of a bishop. A petition to this effect was sent to Bishop White of Pennsylvania and Bishop Hobart of New York and was to be laid before the General Convention appointed to be held early in 1817.

So far as the Ohio petitioners were concerned, no direct answer was returned. The journal of the General Convention for 1817, however, relates that Bishop White presented the petition to the House of Bishops, and that it was also reported to the House of Clerical and Lay Deputies. The difficulty in authorizing the Doddridge plan lay in the fact that the constitution of the Church recognized "only a Convention of the Church in each state". Realizing, however, the urgency of the situation, the Convention adopted a canon as a temporary expediency, which provided that in the event of the consecration of a bishop "for any state or states westward of the Alleghany mountains", the congregations in Pennsylvania and Virginia lying to the west could place themselves under the jurisdiction of such a bishop, "and unite

<sup>7</sup>(Ed. Note) On September 24, 1787, a plot of land on which Trinity Church, Pittsburgh, now stands was conveyed to the trustees "of the congregation of the Episcopal Church, commonly called the Church of England". In 1794 the Rev. Francis Reno was officiating alternately at Pittsburgh and Chartiers, a few miles distant. Three years later a small group of churchmen invited the Rev. John Taylor to become their minister. For forty-five years Mr. Taylor kept a "Commonplace" Book which included a Registry of Marriages, Baptisms and Funerals from 1800 to 1832. He was born in the County of Armagh, Ireland, in 1754, and was educated at Trinity College, Dublin. Originally a Presbyterian, he taught school at several places in Pennsylvania and was ordered deacon by Bishop William White on October 12, 1794. He is believed to have gone West in 1797, and first lived on a farm in Washington County. In addition to officiating in Pittsburgh which in 1800 had only a population of 1,565, he taught in the Pittsburgh Academy, and later opened a night school. The early church services were held in the grand jury room of the Court House, and later in a building known as the "Round Church". In 1818 he resigned his rectorship though he continued to exercise a ministry for several years, being known as "Father Taylor". He died on August 10, 1838, at the age of eighty-three years and nine months. (Cf. Rev. John Taylor, the First Rector of Trinity Episcopal Church of Pittsburgh and his Commonplace Book by Charles W. Dahlinger. *Western Pennsylvania Historical Magazine*. 1918. Also—*Sermon Preached in Trinity Church, Pittsburgh, October 3, 1869, by The Rev. John Scarborough, Pittsburgh: J. R. Weldon & Co.*)

in Convention with the Church in any western state or states."<sup>8</sup> This provision however was rendered unnecessary by the election in Ohio, and it was repealed in 1820. In the House of Deputies the following list of organized parishes in Ohio was presented and entered in the Journal:

St. Peter's Church, in Ashtabula,  
Trinity Church, in Cleveland,  
St. Mark's Church, in Columbia,  
St. John's Church, in Liverpool,  
St. Paul's Church, in Medina,  
St. Luke's Church, in Ravenna,  
Grace Church, in Parkman,  
St. Stephen's Church, in Middlebury,  
St. James' Church, in Boardman,  
Christ Church, in Windsor,  
Grace Church, in Berkshire,  
St. Michael's Church, in Norton,  
St. John's Church, in Worthington,  
St. Paul's Church, in Chillicothe,  
St. James' Church, in Zanesville,  
Church, in Cambridge,  
Church, in Morristown,  
Church, in St. Clairville,  
Church, in Steubenville.<sup>9</sup>

The year 1817 was an important one for the development of the Church in Ohio. The large migration of church people from Connecticut and New England to Ohio has already been noted. From the parish of the Rev. Roger Searle at Plymouth, Connecticut, twenty-eight families had gone to Ohio within two years. Roger Searle was formerly a Methodist preacher and had later been ordained by Bishop Jarvis. He was a clerical deputy to the General Convention of 1817. As a result of the appeals of his former parishioners he resolved to move to Ohio to "gather the many exposed and wandering lambs of the flock into their proper fold". After a long and difficult journey in the depth of winter he arrived at Ashtabula where he was warmly greeted by former parishioners. By the first of March he was in Cleveland, then a village of about 150 inhabitants. Here he organized a parish under the name of Trinity Church, the first services being held in the Court House. Parishes were also organized at Liverpool, Columbia and Medina, as well as at Ravenna. At all these places delegates were elected to a proposed convention to organize the diocese of Ohio. Searle was then headed for Windsor.

<sup>8</sup>*General Convention Journal, 1817, pp. 41, 54.*

<sup>9</sup>*Ibid. p. 14.*

"On the 31st day of March, 1817", writes the Rev. Dr. John Hall, "the Rev. Mr. Searle reached Windsor, and was surprised in meeting there the Rev. Philander Chase just arrived from Hartford, Connecticut". It was a dramatic moment.

Philander, born December 14, 1775, was the fifteenth child of Dudley Chase who settled at Cornish, New Hampshire, in 1765. Like all his forbears, Philander was a Congregationalist, his father and grandfather having been deacons in that body. In 1791 he entered Dartmouth College and while there stumbled on a copy of the Book of Common Prayer. After a careful study of its contents he determined to join himself to the Episcopal Church and carried into the fold all the members of his family. The old Meeting House at Cornish was torn down and an Episcopal church erected. At the venerable hands of the Reverend Bethuel Chittenden, who was described as "almost like St. John in the wilderness, clothed in sheepskin smalls, glazed by hard and frequent use, and a threadbare blue coat", Philander received his first Communion, the memory of which he cherished to the end of his long life.

He graduated from Dartmouth in 1795 and proceeded to Albany where he taught school on week days and officiated as a candidate for orders in the adjoining district. He was ordered deacon by Bishop Samuel Provoost in St. George's Church, New York City, on May 10, 1798, and immediately began his work as an itinerant missionary in the northern part of the State. In a little over one year he traveled 4,000 miles; preached 313 times; distributed tracts, Bibles and Prayer Books and visited the Mohawk and Oneida Indians. After six years service at Poughkeepsie, he was selected by Bishop Benjamin Moore of New York "to preach the gospel" in the far-distant city of New Orleans, holding services in the Court House where "a communion was instituted, and several devout persons of both sexes attended". In 1811 he became rector of Christ Church, Hartford, Connecticut. Six years later he heard the call of the new West and set out for Ohio and immediately began his missionary work which included preaching in Cincinnati in the brick "meeting-house with two steeples". He bought a farm at Worthington and divided his time between preaching and acting as principal of the Academy.

On the fifth day of January, 1818, the first diocesan convention in Ohio convened at the house of Dr. Goodale, at Columbus. Apparently but two clergymen attended—Philander Chase and Roger Searle. There were, at the beginning, seven lay delegates representing the following parishes:

*Trinity Church, Columbus*—Benjamin Gardiner and Joel Buttles.



*St. John's Church, Worthington*—Ezra Griswold and Chester Griswold.

*St. James' Church, Boardman*—Joseph Platt.

*Christ Church, Windsor*—Solomon Griswold.

*Grace Church, Berkshire*—David Prince.

Later John Matthews, from St. James' Church, Zanesville, and Alfred Mack, from Christ Church, Cincinnati, took their seats. The first act of the convention was the adoption of the Constitution and Canons of the Protestant Episcopal Church, and a committee was appointed "to suggest some measures for the support of a Bishop in the State of Ohio".<sup>10</sup> A diocesan constitution was adopted and Roger Searle, Philander Chase and Messrs. B. Gardiner and Chester Griswold were appointed members of the Standing Committee. Chase, Searle, together with Ethan Stone, Arthur St. Clair, of Cincinnati; Benjamin Gardiner of Columbus; James Kilbourn and Chester Griswold, of Worthington; John Matthews and Dr. Conant of Zanesville; Solomon Griswold of Windsor and Turhand Kirkland, of Poland, were appointed a special committee "jointly or severally, to digest a plan or plans, for the support of the Episcopate of this State, and report to the next convention".<sup>11</sup>

The following two reports on the state of the Church in Ohio were made:

"The Rev. Mr. Searle observes, that he came into this State in the month of February, 1817; in which month, and in March and April following, several parishes were formed in the State of Ohio, as members of the Protestant Episcopal Church. A parish in Ashtabula, county of Ashtabula, by the name of St. Peter's Church, was formed in February last, with considerable promise. Trinity Church, Cleveland, was formed soon after; St. Mark's Church in Columbia; St. John's Church, in Liverpool; St. Paul's Church, in Medina; St. Luke's Church, in Ravenna; and St. James' Church, in Boardman, were duly organized in March and April. Grace Church, in Berkshire, and St. Paul's Church, in Chillicothe, took form in April last. A general spirit of suitable zeal seemed also everywhere to prevail, and an ardent wish was expressed for the ordinances of our holy religion. During the very laborious services rendered by the subscriber last spring, two hundred and eighty-four persons and children were baptized, and eighty-three persons admitted to the holy communion.

On his return to the State of Ohio, in November last, the subscriber had visited many parts of the State. Some of the parishes formed last spring are found to be prospering, increasing in numbers and proper zeal for the interests of re-

<sup>10</sup>*Journal*, p. 4.

<sup>11</sup>*Ibid.* p. 6.

ligion generally, and for the primitive doctrines and usages of the Church. In Steubenville, in St. Clairsville, in Morristown, and in Cambridge, there are parishes formed which are under the care of the Rev. Dr. Doddridge, of Virginia, all of which are understood to be prospering.

The subscriber has now devoted nearly one year, in unremitting services and labors for the promotion of those interests justly deemed sacred by the members of the Church and the friends of religion generally. And while he views with pleasure every opening pointing to the future prospect of primitive piety, he earnestly prays the great Head of the Church, to direct the measures leading to our contemplated organization."<sup>12</sup>

R. SEARLE.

"The Rev. Mr. Chase observes that he came into this State in the month of March last; that he organized a parish of the Protestant Episcopal Church in the town of Windsor, in the county of Ashtabula, by the name of Christ Church; that he baptized rising of sixty persons therein, and administered the Holy Communion to twenty-four persons; that the members of this infant parish appear to be pious and ardently attached to our primitive communion.

Besides officiating in various intermediate places where Prayer Books and Tracts were earnestly wished for, the Rev. Mr. Chase held divine service, and regularly incorporated a Parish of our communion, at the Iron Works, in the Township of Talmage and vicinity, by the name of St. Stephen's Church. This parish is but small, but of considerable promise; the baptisms were a few.

Mr. Chase held service and preached in several places on his way to Zanesville. In Coshocton he partially organized a parish. There being several persons in that place and neighborhood belonging to our communion, much is hoped, from the exertions of some future laborer in the vineyard. In Zanesville he found a very respectable congregation of Episcopalians, duly organized under the pious and praiseworthy exertions of the Rev. Mr. Doddridge of Virginia. Mr. Chase baptized several persons, both adults and infants, and thinks they bid fair soon to become a distinguished part of the Church in this State.

In Lancaster Mr. Chase officiated. The members of our communion in that place, though not numerous yet, expressed their hopes that a parish might soon be organized so as to require the services of a Clergyman, at least a part of the time. The same observations may be applied to the people of our Church in Circleville.

In Chillicothe Mr. Chase officiated several times. As the respectable parish in this town was duly organized by the Rev.

<sup>12</sup>*Journal*, p. 5.

Mr. Searle, and as he mentioned its state and prospects in the part of this report assigned to him, Mr. Chase passes it over. He understands, however, that they intend soon to erect a Church for public worship. Mr. Chase officiated in Springfield and Dayton; in both of which places, the attempts to organize parishes in our communion have not been totally without success.

In Cincinnati Mr. Chase was peculiarly blessed, in the formation of a numerous and wealthy parish, by the name of Christ Church. The persons belonging to this parish, have, since their recent establishment, manifested a zeal and ardor in the cause of Zion worthy of better days. They regularly meet and hold divine service on Sunday; notwithstanding their exertions to procure a clergyman, they have, hitherto, been unsuccessful.

Mr. Chase succeeded in organizing a parish at Columbus by the name of Trinity Church; and another in Delaware by the name of St. Peter's Church; these, together with a small parish at Norton and Radnor, formed last summer by Col. James Kilbourn; a very respectable parish in Berkshire, formed by the Rev. Mr. Searle, and the parish of St. John's Church, Worthington; constitute the present cure of Mr. Chase. In his cure, comprehending these last named parishes, he has baptized rising of a hundred persons, and at stated times, administers the Holy Communion to about sixty-five.

Notwithstanding the many difficulties incident to infant parishes, in new settled countries, there is, under the smiles of a benignant Providence, much to cause the heart of a Christian to rejoice for the present, and to take courage for future. A Bible and Prayer Book Society has been formed in Worthington and vicinity of much promise; and a Female Tract Society, under the direction of the Rector of St. John's Church, is recently organized, and bids fair to be very useful.

The constant accession to the number of communicants at the altar, as well as the awakened attention of the congregations in general, to the necessity of Holy Baptism and other ordinances of the Gospel, afford great cause for gratitude to the Divine Head of the Church for the operations of his grace; and prompt the ardent prayer for future blessings."<sup>13</sup>

P. CHASE.

Before adjournment the convention viewed "with lively emotions of pleasure the flourishing though infant state of our Church in Ohio", and arranged for a convention to meet in Worthington on the first Monday of June.

The second convention met at Worthington as arranged. Four of the clergy were in attendance: Philander Chase of Worthington; Roger Searle of Boardman; Samuel Johnston of Cincinnati, and James

<sup>13</sup>*Journal*, pp. 5-6.

Kilbourne, deacon. Chase presided. There were thirteen lay deputies. Dr. Doddridge of Virginia, was accorded a seat in the convention without a vote. He reported as follows:

"St. James' Church, in the county of Jefferson, nine miles from Steubenville, was formed about two years ago; it contains about thirty families, and is increasing. The number of communicants fifty-two; the number of baptisms, within two years, has considerably exceeded one hundred. They are a steady, pious people, and zealously attached to the doctrines and worship of our Church. Should an Episcopal congregation be formed in Steubenville, which it is hoped will take place at no very distant period of time, the two congregations, in that case, would form a convenient cure for one clergyman. They are taking measures to commence the building of a Church this season.

St. Thomas' Church, in St. Clairsville, has been organized some time. The number of Baptisms is considerable; the holy sacrament has never been administered here. There is every prospect that this congregation will be large and respectable; the number of families attached to it, at present, is at least thirty.

St. Peter's Church, in Morristown, consists of about twenty families; and bids fair to become respectable. This congregation, and that of St. Clairsville, which are but ten miles distant from each other, would form a convenient charge for one clergyman; and the present rector humbly hopes that through the blessing of Divine Providence, they will shortly have one settled among them.

He has officiated several times in Cambridge; and finds, that a congregation of about twenty-five families might be formed there. There are also some families of Episcopalians in and about New Washington, ten miles distant from Cambridge. These places certainly require the attention of the Clergy of this Diocese.

St. James' Church, in Zanesville, which was formed by him, and of which he is still the rector, will be reported through another channel. He indulges the hope, that this Church will always hold a very respectable rank amongst the Churches of the Diocese of Ohio."<sup>14</sup>

The Rev. Roger Searle reported visitations in all the parishes in the northern part of the State, baptizing about fifty persons "and admitting a respectable number to the Holy Communion". Also the organization of a Bible and Common Prayer Book Society, a Female Tract Society, and a Missionary Society, auxiliary to the "Episcopal Missionary Society of Philadelphia", all within the Western Reserve. Particular interest attaches to the report of the Rev. Samuel Johnston,

<sup>14</sup>*Journal*, p. 13.

who commenced his work at Cincinnati on Good Friday and remained there till the first Sunday after Trinity. He writes:

"We may safely say there are about fifty Episcopal families who regularly attend divine worship. They are remarkably attentive to the service, and the responses are made with animation and propriety. Several of the congregation appear to be seriously impressed with the great duty of making their calling and election sure. . . . A burial ground and a site for a church have been purchased, costing them about thirty-four hundred dollars. A subscription for erecting a church is now in circulation, and from six to seven thousand dollars are already subscribed."<sup>15</sup>

On the second day of the convention it was determined

"That it is expedient to elect a Bishop for the diocese of Ohio, and to take measures that the person elected may be duly consecrated and set apart to the Episcopal office in said Diocese."<sup>16</sup>

Of the four clergy entitled to vote three voted for Philander Chase; and one—believed to be that of Chase—was cast for Dr. Doddridge. The lay vote was unanimous for Chase, who was thereupon declared elected bishop of the diocese. Dr. Doddridge, being canonically connected with the diocese of Virginia, was not entitled to vote, but, at his express desire, the following statement was entered upon the minutes of the Convention:

"The Rev. Doct. Doddridge is thankful to the great Shepherd and Bishop of Souls for the event of an election of a Bishop for this Diocese; and from the good account which he has uniformly heard of the learning and piety of the Bishop-elect, he anticipates every thing good and favorable to the Church, committed to his charge."<sup>17</sup>

It was a generous gesture on the part of a man who himself had large claims to be elected to the office. The news of Chase's election was not well received in the East, and especially by such men as Bishops White and Hobart, Jackson Kemper and the Rev. J. C. Rudd, the latter being active in his efforts to prevent the consecration. Rudd, who was secretary of the Standing Committee of New Jersey, committed to writing vague charges he had heard gravely reflecting on the moral character of Chase, including speculation in slaves during his residence in

<sup>15</sup>*Journal*, p. 14.

<sup>16</sup>*Ibid.*, p. 12.

<sup>17</sup>*Ibid.*, p. 13.



New Orleans, and for the time being the Standing Committees of New Jersey and Pennsylvania refused to confirm the election.

Meanwhile, ignorant of all this, Chase set out over the mountains for Pennsylvania for consecration. There he learned of the opposition which excited the greatest indignation among his friends. Chase promptly demanded an investigation of the charges and tells the story in his *Reminiscences*.

"But", said Bishop White, "the standing committees refuse to take up the business in any shape, alleging that they are not a proper tribunal". "Then", said the writer, "I request a meeting of the general convention, and stand pledged that the diocese of Ohio will demand the same; for it seems unreasonable that a *Bishop elect* of any state should, by reasons of accusations affecting his character, be sacrificed for want of a proper tribunal before whom he can meet his accusers and repel their charges".<sup>18</sup>

An investigation was instituted by the Standing Committee of Pennsylvania which acquitted him of the charges, and with that of New Jersey consented to the consecration, which took place in St. James' Church, Philadelphia, on February 11, 1819. The consecrators were Bishops White, Hobart of New York, Croes of New Jersey, and Kemp of Maryland. The next day he mounted his horse and crossed the mountains of Pennsylvania, and on June 2, presided over the annual convention of Ohio which convened at Worthington. Four days later he held his first ordination and confirmed seventy-nine persons.

The large story of his episcopal visitations cannot even be outlined. In September, 1819, he rode five hundred miles on horseback, confirmed eighty-seven persons and visited many scattered families. His services average three a day. Nothing daunted him. "The bad roads", wrote Doddridge, "logs, brush, and mud of our country oppose no obstacle to the rapidity of his march". In later years as he looked back on his journeyings oft, he wrote: "Like a dream when one awakeneth, of troubles that are past,—the vast distances of journeyings on horseback, under the burning sun and the pelting rain—through the mud and amid beech-roots—o'er the log bridges and through the swollen streams—it seems all like a dream".<sup>19</sup> It was, however, no dream, but a stern reality, which wrought havoc with an iron constitution.

These extended visitations made an indelible impression on the bishop's mind—the crying need for missionaries in the Ohio field. Too

<sup>18</sup>*Reminiscences*, Vol. I, p. 149.

<sup>19</sup>*Reminiscences*, Vol. . ., p. . .

poor to attend the General Convention of 1821, he sent his son Philander bearing a written appeal to the House of Bishops to send him two or three missionaries "for the work of the Gospel in the wild wood of the West". The appeal met with no response. He met his convention of 1823 with a heavy heart. But encouragement came from an unexpected quarter. The night before the convention he was told of an article which had appeared in the *British Critic* giving a sympathetic account of the work of the Church in Ohio, and which later was reprinted in the *Philadelphia Recorder*. Then it was that he uttered the memorable words: "I will apply to England for assistance. If from what they have seen they think kindly of us, when the whole truth is known they will help us". Even to his closest friends the idea seemed fantastic; and his own son thought he was "crazy". Nevertheless, the bishop laid the plan informally before the members of the convention and wrung a reluctant consent. At a meeting of the diocesan missionary society the following resolution was adopted:

"Resolved, That this society appoint the Rev. Philander Chase, jun. to cross the Atlantic, with proper credentials, for the purpose of soliciting aid in Great Britain, for the support of the Protestant Episcopal Church in the Diocese of Ohio, and that he be allowed five hundred dollars for his expenses."

The health of young Philander did not permit of his taking so long a journey and the Bishop determined to go himself, and at his own cost. It will be observed that the original intention was to secure assistance for the work of the diocese in general; it was almost immediately, however, extended "to solicit means to establish a school for the education of young men for the ministry". He was driven to this plan by reason of the fact that candidates for orders in the West were too poor to go to the General Theological Seminary which had just been established, and the men in the Seminary were not disposed to go West. Later Bishop Kemper faced the same condition in the Northwest and established Kemper College in St. Louis and Bishop Benjamin Bosworth Smith founded a seminary in Kentucky. On the 29th day of July 1823, Chase addressed a letter to his brother bishops announcing his intention to go to England to solicit funds for a Seminary in Ohio. He wrote:

"I will endeavor to institute a humble school, to receive and prepare such materials as we have among us. These we will polish under our own eye, to the best of our power; and with these we will build the temple, humble as it may be, to the glory of God."<sup>20</sup>

<sup>20</sup>*Reminiscences, Vol. 1, p. 186 ff.*

For this purpose, he asked their approbation and prayers that God would bless the measures.

It was at this point that his troubles began. With one or two exceptions the episcopate was strongly opposed to the plan. Bishop Ravenscroft warmly approved, as at first did Bishop Brownell. To his great distress, Chase encountered determined opposition from Bishop White, the venerable Presiding Bishop, who expressed the tart opinion that Americans should support their own institutions. In a second letter he said that if "young men from Ohio could not afford to go to the General Theological Seminary, they should study under the direction of private clergymen." It was left to Bishop Hobart to write an unhappy chapter in our ecclesiastical history. His opposition to Chase and his plan came near to being malignant. Hobart's personal interest in the newly established General Theological Seminary in New York was so keen that he could brook no rival plan. "No such school," he wrote, "was needed in Ohio where there were scarcely any candidates, and little prospect of there being more than would constitute a small class."<sup>21</sup> If such need should arise, the General Seminary could establish a branch in Ohio. Had Hobart stopped there his attitude could at least have been understood. Unhappily, he went much further. He declared that such an application to England would "tend to degrade the character of the American Episcopacy," and added:

"It may appear my duty to take some pains to prevent the impression, that a measure deemed so injudicious and inexpedient by my brethren and the great body of the Church here, is countenanced by them."<sup>22</sup>

He went so far as to intimate that the accusations against the character of Chase before his consecration, might be revived and predicted "mortifying failure". Chase did not reply to this amazing letter but contented himself with publishing it without comment.

Armed with a solitary letter of introduction from Henry Clay to Lord Gambier, Chase set sail on the packet ship, *Orbit*, on October first. But one clergyman could be found in New York to "accompany him to the ship."

Hobart had already arrived in England and lost no time in disparaging both Chase and his mission, who found that a paper had already been circulated in opposition to his anticipated appeal. Hobart himself had gone so far as to publish a "Note" addressed to the bishops, clergy and laity of the Church of England in which he said:

<sup>21</sup>*Smythe, p. 120.*

<sup>22</sup>*Smythe, p. 120.*



"The undersigned deems it due to the Protestant Episcopal Church in the United States of America, to make known, that this Church has not, by any act of the General Convention of her Bishops and the Representatives of her Clergy and Laity, the only organ through which that authority can be conveyed, authorized an appeal in her behalf to the parent Church of Great Britain—He is especially persuaded that the great body of her Bishops, her Clergy, and Laity, would not sanction such an appeal from a particular diocese or district, in favor of any local institution, for whatsoever purpose established".<sup>23</sup>

He shrewdly pointed out that the diocese of Ohio had not adopted any plan for the creation of a seminary, and that there was no incorporated body to hold and manage any funds given for that purpose, and he suggested that if members of the Church of England desired to aid any American institution, it should be the General Theological Seminary. The former objection was immediately met by an arrangement that any money given to Ohio should be deposited with a committee of prominent Englishmen and only transferred to America by responsible authority. Meanwhile, the attitude of Hobart effectually blocked, for the time being, any hope of assistance from the members of the High Church party in England.

On the fourth of December Chase was able to present his letter of introduction to Lord Gambier, who at first was definitely cautious. After hearing Chase he was satisfied and gave him a letter of introduction to the Rev. Josiah Pratt, then secretary to the Church Missionary Society, and an influential member of the Evangelical party. Pratt, after some hesitation, fell under the spell of Chase and became a tower of strength. Under his guidance a committee was appointed which published a strong appeal in favor of the project. An arrangement was made whereby Lord Gambier and Henry Hoare, a prominent English banker, should invest the funds until called for by Ohio. Money began to pour in, and success was assured.

The High Church door was first opened by George Whorton Marriott, an English barrister, and a definite High Churchman who obtained subscriptions from many of his associates. The Reverend Hugh James Rose, in whose rectory the Tractarian movement was later born, was won over and wrote Chase:

"I cannot bear to go to a distance without assuring you again of my earnest wishes and prayers for the success of your infant institution, and my ardent hope that you will in that success reach the only earthly reward of your labors which you desire."<sup>24</sup>

<sup>23</sup>*Smythe, p. 120.*

<sup>24</sup>*Smythe, p. 137.*

A few of the High Churchmen were implacable. An article appeared in the "British Critic" for May renewing the attack on Chase and his friends in the course of which it said:

"In spite of the respectable names which grace Bishop Chase's subscription list, we are compelled to fear that one object of his undertaking is to alter the character of the American Church, and exchange Episcopal clergymen for Methodist preachers. . . . Bishop Chase and his correspondents already express themselves in language bordering upon fanaticism and folly, and if they are to be the tutors of the future clergy of Ohio, that clergy will rival the primitive Methodists and Ranters. . . . Methodism has at present little footing in America; or rather it is confined to those who glory in the name, and has made no formidable inroads upon the Apostolical Church. Future times may date its rise from the stone about to be laid in Ohio."<sup>25</sup>

Such an ill informed attack served to defeat its purpose, and it became evident to Hobart and his English friends that Chase was destined to succeed. Hobart then attempted a compromise. He proposed that the Ohio school should be a branch of the General Theological Seminary; that two-thirds of the money given in England should go to the Ohio school and one-third to the General Seminary. Given these conditions, Hobart promised his co-operation and suggested that Chase would then "have the satisfaction of accomplishing his object without any of the unpleasant feelings & consequences which may otherwise result from it". Chase rejected the plan.

Finally a "Minute of Agreement" was signed which virtually left the victory with Chase. Hobart left London for a visit to Rome, and Chase said, "May the good God pardon, protect, and bless him". The sum of twenty thousand dollars was contributed in England and on the 17th of June the Bishop sailed from Liverpool for the far-flung West, where he found six clergymen in the Ohio field. In November he met the seventh convention of the diocese and reported the death of his son, Philander, likewise the gift of communion plate given by Mr. John Bowdle of England for the use of the Seminary Chapel.

The main business of the convention was to formulate a constitution for the Seminary, without which the money collected in England could not be transferred. It was so done under the title of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio." The management was to be vested in a board of trustees consisting of the bishop with four clerical and four lay trustees elected by the convention. It was incorporated by an act of the Legislature on December 29, 1824.

<sup>25</sup>*Smythe, p. 138.*

The original plan was to establish "a humble school" where a comparatively few men could be trained for the ministry—a theological seminary. Gradually, however Chase evolved a larger plan. As he moved about the diocese he was impressed with the need for some institution where teachers of rural schools could be trained; also that the theological students would need academic training. Out of this grew the idea of caring for other men who had no intention of entering the ministry—a College. To this, some of the trustees objected, but in vain. In 1826 the Act of Incorporation was amended providing that the president and professors of the Seminary were to be "considered as the faculty of a College, and as such, have the power of conferring degrees in the arts and sciences, and of performing all other such acts as pertain unto the Faculties of Colleges . . . and the certificates of learning given shall be those of the President and Professors of Kenyon College, in the State of Ohio."<sup>28</sup>

The College was thus a preparatory branch of the Theological Seminary, and degrees were conferred not in the name of the Seminary, but in the name of Kenyon College.

Considerable difference of opinion among the trustees developed concerning the location of the institution. Several towns competed for the privilege, but on this point Chase was adamant—it must be in the country, far from the temptations of town life, for it was to be definitely a Christian institution. Pending the selection of a site it was housed at Worthington where two temporary buildings were erected and used in addition to a farm house and the bishop's residence. Every effort was made to minimize the cost to the students. The charges for a term of thirty weeks were as follows:

For boarding and contingent expenses of	
candidates for orders,	\$50.00
For do of collegians,	70.00
For do of grammar school pupils,	60.00

These charges included all expenses save stationery, books and clothing.

In 1826 eight thousand acres of land were purchased in the virgin forest of Knox County. Chase's plan was to sell half of this tract to help to pay for the other half. Accompanied by his little son, Dudley, the bishop rode to the place which he called Gambier, to take possession in the name of the Lord. The first night was passed in a log cabin at the foot of the hill, and the next day a hired man cut a path through the tangled brush to the summit. A tent of split timbers with a mud

<sup>28</sup>*Smythe, pp. 143-44.*

chimney, furnished with bedsteads made of stakes and beds of straw, provided a home for the bishop during the summer. When the little boy grew to manhood he recalled how "lying on our beds of straw at night we heard the howl of the wolf, the call of the fox, and the hoot of the owl, but in the daytime we were more seriously annoyed by the numerous rattlesnakes". Meanwhile, the workmen cleared about eight hundred acres and built rough roads.

Spiritual concerns were not forgotten. On the first sabbath a Sunday School was held under the trees, the children sitting on split rails. The arrival of a visitor with half a cheese and twenty-five dollars was hailed as a special act of Providence.

Chase himself was a hard worker. His day usually began by writing letters at three o'clock in the morning; then followed interviews with masons and carpenters, and the task of building steadily proceeded. He watched over every detail, being chief forester, farmer, architect and builder. His activities are enshrined in the college song still sung at every Kenyon Commencement:

The first of Kenyon's goodly race  
Was that great man, Philander Chase.  
He climbed the hill and said a prayer,  
And founded Kenyon College there.

He dug up stones, he chopped down trees,  
He sailed across the stormy seas,  
And begged at every noble's door,  
And also that of Hannah More.<sup>27</sup>

The king, the queen, the lords, the earls,  
They gave their crowns, they gave their pearls,  
Until Philander had enough  
And hurried homeward with the stuff.

He built the college, built the dam,  
He milked the cow, he smoked the ham;  
He taught the classes, rang the bell,  
And spanked the naughty freshmen well.

And thus he worked with all his might,  
For Kenyon College day and night.  
And Kenyon's heart still keeps a place  
Of love for old Philander Chase.

<sup>27</sup>An allusion to the fact that while in England the Bishop visited Hannah More.

In 1828 Henry Caswell, a nephew of the Bishop of Salisbury, came out from England and entered as a student at Kenyon. In later years he graphically described his arrival at Gambier and his first glimpse of Bishop Chase:

"At length I reached the hill on which Gambier is situated. . . . I requested to be driven to the bishop's residence, and to my consternation I was deposited at the door of a small and rough log cabin, which could boast of but one little window, composed of four squares of the most common glass. 'Is this the bishop's palace?' I involuntarily exclaimed . . . On knocking for admittance the door was opened by the bishop's wife, who told me that the bishop had gone to his mill for some flour and would soon return. I had waited but a few minutes when I heard a powerful voice outside, and immediately after the bishop entered with one of his workmen. The good prelate, then fifty-three years of age, was of more than ordinary size, and his black cassock bore evident tokens of his recent visit to the mill."

After a frugal meal Mr. Caswell was taken to see the college building which was then about half completed. The walls were four feet thick at the foundation and tapered to three feet on the second floor. At the moment, funds were exhausted, but the bishop expressed the confident hope that "God would continue as heretofore to supply him, like Elijah in the wilderness". Out of sheer gratitude to his English benefactors their names were given to buildings still to be erected—Kenyon, for Lord Kenyon; Gambier, for Lord Gambier; Sutton Square bore the name of the Archbishop of Canterbury and the Chapel was named in honor of Lady Rosse.

Caswell, who by this time had become a candidate for orders, gives an interesting description of life at the College. The Reverend William Sparrow was professor of divinity with a stipend of \$600 and a small house; C. W. Fitch had the chair of Languages; Mr. McElroy that of Mathematics, and Mr. Kendrick taught mental and moral philosophy. The grammar school had two or three teachers. There were about 170 students in the college, their ages ranging from twenty to thirty; of these some thirty were preparing for the ministry and Caswell remarks that "perhaps in the whole institution about forty young persons are religiously disposed".

The plan laid down by the bishop for the running of the institution had in it the germs of the friction which afterwards developed with such disastrous results. Chase himself did not teach; that he left to his faculty, but he exercised discipline with an iron hand. Of necessity he was absent seeking funds from time to time and the faculty established regular meetings for consultation. This Chase regarded as trench-



ing on his authority and he gradually persuaded himself that there were some who desired to curtail what they called "the *too great power* given by our Constitutions and Canons to American Bishops". On the other hand, both faculty and students rebelled against the college fare, and the former were up in arms against the autocratic rule of the president who disbursed all the monies and fixed all salaries without consultation with the trustees. According to Chase Kenyon differed from all other colleges in "that the whole Institution is Patriarchal. . . . This Patriarchal establishment must, it is obvious, have a Father, & that Father must be clothed with authority to seek and effect the common good. Deprive him of this and the family must come to ruin".<sup>28</sup> The faculty was not disposed to accept the patriarchal theory and they issued a pamphlet declaring that the bishop's claim was "contrary to the usages of colleges in general, and to the spirit of our age and country".<sup>29</sup> The story of the controversy is enshrined from the bishop's point of view in his *Reminiscences* and in a pamphlet entitled *Defence Against Conspiracy*. Dr. Sparrow, who was the gentlest of men, replied for the faculty in *A Reply to the Charges and Accusations of the Rt. Rev. Philander Chase, D. D.*

It was inevitable that the matter should come before the diocesan convention which met in a candle-lit room at Gambier on September 7, 1831. The bishop lost no time in stating the issue reporting that he had received a document signed by "the Professors of Kenyon College", and in the handwriting of the Rev. William Sparrow, accusing him of maintaining and exercising a principle of "absolute and unlimited power". This charge he publicly and solemnly denied, and added, "I come to this Convention representing my diocese, with an open breast, willing to be slain if guilty, and demanding an acquittal if innocent".

Being in great pain from a recent accident the bishop then repaired to his basement home in old Kenyon having, as he said, "seen enough to convince him that some leaders in the diocese were siding with the faculty and joining in 'putting down the bishop'." A committee was appointed to consider and report on the part of the episcopal address relating to Kenyon. The committee reported that the bishop could not invoke his episcopal functions in his capacity as president of the college and that its government could not be delegated either to the bishop or the faculty. It rested with the trustees acting under the constitution. It further counselled patience on both sides until such time as the trustees could settle the differences. It was a pathetic situation.

After attending divine service when a sermon was preached by

<sup>28</sup>*Smythe*, p. 151.

<sup>29</sup>*Ibid.*, p. 156.

the Reverend Ethan Allen on "Peace", the aging bishop returned to his home, a broken man. There he composed the following letter:

*To the CLERGY AND LAITY of the Protestant Episcopal Church of the Diocese of Ohio, assembled in Convention in Gambier on this, the 9th day of September, 1831.*

BRETHREN:

We have heard this day in a sermon preached by the Rev. Ethan Allen, from God's word (which I desire him to publish), that we must *live in peace*, or we cannot be Christians: and that to secure peace, especially that of God's Church, great sacrifices must sometimes be made. Influenced by these principles, I am willing, in order to secure the peace of *God's Church* and that of our *loved Seminary*, in addition to the sacrifices which by the grace of God have been already made, to resign, and I do hereby resign the Episcopate of this Diocese, and with it, what I consider constitutionally identified, the Presidency of the Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio. The Convention will make this known to the Trustees, whom I can now no longer meet in my official family.

PHILANDER CHASE.

The convention received this communication with "a sensation of awe", and every effort was made to induce the bishop to change his mind, but without avail. At a secret session the fateful letter was read and the following resolution adopted:

*Resolved*, That the resignation of the Rt. Rev. Philander Chase, be received, and that the Episcopate of the Diocese of Ohio is hereby declared vacant".

Under all the circumstances, perhaps, this action was inevitable. But what followed might well have been decently deferred. Within two short hours, and by a unanimous vote, the Reverend Charles Pettit McIlvaine, rector of St. Ann's Church, Brooklyn, New York, was elected second bishop of Ohio. That Philander Chase made mistakes of judgment cannot be questioned, but to Kenyon he had given rare devotion; for her he had sacrificed health and material possessions, all of which was forgotten when the crisis came.

With a heavy heart he left Gambier, and accompanied by his son Dudley, a lad of fourteen, passed through the village only pausing to impart his blessing to the mechanics and workmen. Some twenty miles away he took shelter in a deserted cabin. Within a few days his family arrived and there they lived through a very cold winter. When asked, he replied, "I live at the end of the road, in the Valley of Peace", and he thanked God for "that unusual degree of health and spirits which he hath caused me to enjoy ever since my banishment".

Sunday by Sunday he gathered in his cabin such as were disposed to come and read to them, and to his family, the prayers of the Church. It is on record that on Easter Day, 1832, he administered the Sacrament of the Lord Supper "in an unconsecrated building, about five miles from the *Valley of Peace*". Dr. Smythe makes the interesting suggestion that this was probably the last service Chase held in Ohio until the year 1850, when in length of days, and honored by the whole Church as Presiding Bishop, he celebrated the Holy Communion at the opening of the General Convention at Cincinnati.

In April, 1832, the bishop and his family moved to Michigan where he purchased a tract of land which he called Gilead, and on his way there preached at Monroe. On land for which he paid a dollar and a quarter an acre he followed the ploughman sowing corn and had no bed to sleep on save a rough board, while on Sundays he ministered in the neighboring settlements. The workmen slept in the covered wagon; the two boys in the Quaker coach, while the bishop found shelter in a corner of a single room occupied by the ploughman and his family.

Gilead was in the center of the St. Joseph country embracing about one hundred square miles, partly in Michigan and partly in Indiana, and where there was no Protestant church. Chase held services regularly in this wide area and continued so to do until the quite unexpected news arrived that he had been elected bishop of the new diocese of Illinois in 1835.

The Church in the State of Ohio has many stars in the crown of her rejoicing; not the least, that of Philander Chase.

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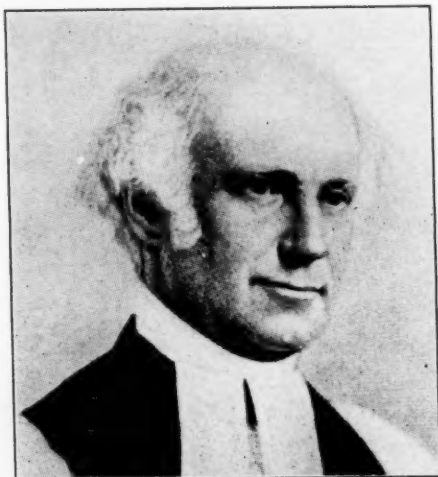
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Dr. Sparrow was a teacher in the early days of Kenyon.

There are a large number of Chase letters and other papers in the Library of Kenyon College.







CHARLES PETTIT McILVAINE  
*January 18, 1799 - March 3, 1873*  
*Second Bishop of Ohio: 1852 - 1873*

## THE McILVAINE EPISCOPATE

*By B. Z. Stambaugh*

SCOTLAND has produced many theologians, but few saints. The second bishop of Ohio was a Scot and a theologian; but he was also a saint.

He had need of all the caninness of his Scottish ancestry in undertaking the task set before him; but the survival of the Church in Ohio, during the earlier years of his episcopate, can be accounted for only by the profound spirituality of his leadership.

Charles Pettit McIlvaine became bishop of Ohio on October 31, 1832. He had been born at Burlington, New Jersey, on January 18, 1799, and was thus only thirty-three at the time of his consecration. His father, Joseph McIlvaine, had been a well known lawyer, and represented New Jersey in the United States Senate from 1823 to 1826. Both parents had been communicants of St. Mary's Church in Burlington, but had been so influenced by the spirit of the times and of the region that the future bishop was not baptized until after he had entered college.

He took his bachelor's degree from Princeton in 1816, and a year later became a student in the theological seminary of the same institution,—as there were no Episcopal seminaries yet established. Without question, the ardently evangelical character of his later ministry, together with his sympathetic understanding of non-conformity in general, owes something to the Presbyterian environment of these years.

He was ordered deacon on June 18, 1820, by Bishop White, and was placed at once in charge of Christ Church, Georgetown, in the District of Columbia, where he was made rector upon his ordination to the priesthood a year later. This rectorship was highly successful, and gave scope to the development of his extraordinary preaching ability. Twice, in this period, he was chosen as chaplain of the Senate, where his father held a seat, and many famous people became regular worshippers at Christ Church.

In 1824 John C. Calhoun, the Secretary of War, who had been a regular attendant upon the services at Christ Church, appointed Mr. McIlvaine as chaplain at West Point,<sup>1</sup> where he served with remark-

<sup>1</sup>During his ministry as chaplain at West Point a remarkable revival of religion broke out and McIlvaine was charged with an effort to turn a Military Academy into a Theological Seminary. One outcome of the revival was the conversion of Leonidas Polk, then a cadet at the Academy, and in later years Bishop of Louisiana.

able effect until called to St. Ann's Church, Brooklyn, in 1827. The call to St. Ann's was a rather astonishing event, in that it marked the conclusion of an unpleasant controversy between himself and the former rector, Dr. H. U. Onderdonk. Dr. Onderdonk had been elected assistant-bishop of Pennsylvania, and the dispute had risen over matters of churchmanship.

It was during his rectorship of St. Ann's that Mr. Ilvaine acquired a well-sustained reputation for skill and learning as a theologian. Being pressed into service by the newly organized University of the City of New York, as lecturer on Christian Evidences, he produced a body of material which was later published, and became for several years the outstanding text-book in the field,—going into six editions.

Meanwhile, Bishop Chase had resigned from the diocese of Ohio, under circumstances peculiarly distressing. The diocese proceeded to elect Mr. Ilvaine to succeed him. Mr. McIlvaine had not sought the election, and was, indeed, rather horrified at the prospect. During his visit to England, for his health, in 1830, he had become acquainted with several of the English noblemen who had helped with the founding of Kenyon College,—notably, Lord Kenyon, Lord Bexley, and Admiral Gambier,—but whether their interest and influence had entered into the election is a matter for speculation only. At any rate, he seems to have struggled valiantly with the problem,—which was further complicated by two most attractive calls to become rector of St. Paul's, Boston, and of St. Thomas', New York. Apparently it was the stark hardship of the Ohio prospect which seemed to convince him that it was his duty.

The resignation of Bishop Chase, however, was being contested on technical grounds. Even at this early date, the American Church had tacitly committed itself,—without, however, taking any canonical action on the matter,—to the idea that, although order and jurisdiction are not identical, a bishop assumes his office for life. A large minority in Ohio,—mostly those who wished for the return of Bishop Chase,—insisted that, since a bishop cannot resign his office, there was no vacancy, and that, therefore, the election was invalid. The convention of 1832 debated the case with much heat and with a complication of amendments and substitutions, but finally emerged with a second election of Mr. McIlvaine. General Convention decided the case in October of 1832. Dr. Smythe says: "General Convention gave most careful consideration to the question whether the episcopal office of Ohio was really and canonically vacant. The matter was debated ably and at great length, but the outcome was inevitable; because, whether a bishop could or could not resign, it was evident that he could abandon his dio-

cese; for Bishop Chase had done so. Ohio had no bishop."<sup>2</sup> The vote was taken in the affirmative, and the testimonials of Mr. McIlvaine were signed. Upon concurrence by the House of Bishops, he was consecrated in St. Paul's Chapel, New York, on October 31, 1832.<sup>3</sup> His consecrators were White, Griswold, and Meade,—truly an illustrious succession.

Here was a young man, gently born, reared in the midst of culture and security, accustomed to the society of educated people,—about to undertake the leadership of a pioneer diocese. He was tall, slender, graceful, and handsome. Yet he was never physically robust, and his manners were quiet and reserved. Ohio was a new country, peopled by hardy, aggressive, unconventional men and women, whose ways were simple and abrupt. Life in Ohio was exposed to the rigours of a severe and uncertain climate, and was surrounded by the perils and hardships of primitive conditions. Houses were roughly built and bare of all conveniences. Roads were few and uniformly bad. He must make his visitations by horse-back or by stage-coach. Taverns were crowded and dirty. Distances were immense.

The Episcopal Church, with its ideals of dignity in worship and simplicity in ethics, had little attraction for the rude, hearty, and usually unlettered inhabitants of the region. Here religion meant excitement and excess,—violent conversion and fantastic regulations of conduct. Bishop Chase, with his rugged background of the New Hampshire hill country, and with his own aggressive, pioneering temperament, had easily adapted himself to these ways,—fighting back at what displeased him in the religion of the region and making himself at home among all sorts of people. Bishop McIlvaine, however, was entering a new and terrible world. His quiet and reserve were often mistaken for pride and contempt, while the awkward shyness of the people frequently impressed him as evidence of haughtiness and intentional rudeness. There had been little in his disposition or training to fit him for the career of a missionary bishop in such a field. Yet with humility and perseverance, he immediately undertook the work, seeking always,—as his letters and diaries testify,—to find in himself the blame for every mistake or misunderstanding.

Bishop McIlvaine's letters and personal papers reveal an emotional religious life closely allied to that of many mediaeval saints. He was much given to self-analysis, and wrote long, detailed descriptions of his spiritual state and spiritual meditations. Part of this, no doubt, should

<sup>2</sup>Smythe. *History of the Church in Ohio to 1918*, p. 183.

<sup>3</sup>This is the only occasion in the history of this Church when four bishops were consecrated at the one service. The others were George Washington Doane, for New Jersey, Benjamin Bosworth Smith for Kentucky and John Henry Hopkins for Vermont.

be laid to the sentimental and extravagant language characteristic of the time. Yet the contrast with Bishop Chase reminds one constantly of our modern distinction between the introvert and the extrovert. Bishop Chase was pre-eminently the man of action,—practical and resourceful. Bishop McIlvaine was a thinker and a dreamer, as well as a patient worker. His plans were often made in elaborate detail, but often proved entirely impossible of realization. Yet he was a man who could take disappointments, as Chase would never do, and could continue to do his best without too great a sense of frustration.

Within a month after his consecration, Bishop McIlvaine had made his first visitation in Ohio, at St. James' Church, Zanesville. Wherever he went, his extraordinary power in the pulpit did much to break down the natural barriers between himself and the people. Churches of other denominations offered the use of their buildings in those places where the Episcopalians had no church of their own, and by his complete understanding of, and sympathy with their points of view, he was able to do much to bridge the gulf between religious groups. In about a year he had visited every parish and every mission station in the diocese. He had travelled by horse-back, by carriage, by stage-coach, by river boat and on foot. His devotion, his courage, his sincerity, and his consecration had overcome all difficulties and had already won to him affection and loyalty from the people who had been at the outset repelled.

In 1832 there were seventeen clergymen in Ohio, including the bishop, and six consecrated churches, not including two unconsecrated buildings in use. Within three years there were forty-six clergymen and twenty-eight churches,—with a dozen others under construction or ready for consecration. Twenty-four new parishes were started during the same period. There were sixteen candidates for holy orders.

Fortunately for the growth of these years, the entire country was enjoying a high tide of material prosperity. It was not hard to secure money for parochial or diocesan projects. It was easier each year for the bishop to make his visitations, on account of many new and better roads, together with the opening of the canals.

Several names stand out among the clergy of this period, as representing heroic achievements: Doddridge and Searle were gone to their reward before Bishop McIlvaine came; but Ethan Allen, Intrepid Morse, (nephew of Bishop Chase,) Benjamin Aydelotte, James McElroy, Henry Caswall, Erasmus Burr, Alvah Guion, Alfred Blake, Alexander Varian, and Anson Clark deserve a high place in the memory of the Church.

The church buildings erected in this period were nearly all worthy



of the dignity to which they were intended. It was the time of the Greek revival. Carpenters and stonemasons still, like those of the colonial era, were capable draughtsmen, and usually designed their own work,—or at least made adaptations from the drawings that a great age of architectural skill and aesthetic appreciation had bequeathed. The simple lines of the New England meeting house prevailed in the Western Reserve, while further south could be felt the influence of Pennsylvania and Virginia. The chancel of the church, of course, was not indicated in its structure. It was simply a part of the nave cut off by the communion rail. The pulpit towered above everything else, at the center of the rear wall, and the communion table stood on the slightly raised platform below. Episcopal churches seem to have differed from others only by having a prayer desk in addition,—also centered in the line of pulpit and communion table, usually below the former, and above the latter. Many of these buildings still survive, but the interior arrangement is now more in keeping with Anglican tradition. In the second decade of Bishop McIlvaine's episcopate Ohio architects began to hear echoes of the Gothic revival, and for the next twenty years produced many dignified and sturdy churches,—lacking in originality, perhaps, but seldom violating the canons of good taste.

The use of the surplice was still very uncommon. The clergy did wear a black gown,—probably what is now known as the "Geneva gown,"—for the services and for preaching. This alone was sufficient to arouse comment from the people of the denominations. It was one of the "frills and furbelows" which characterized Episcopalianism in their eyes. At St. Paul's, Cincinnati, Trinity, Cleveland, and St. Peter's, Ashtabula, the surplice was worn regularly. But these parishes were generally considered to be hopelessly "high church". As the surplice gradually came into more general acceptance, it was usually worn only in the offices themselves, and the black gown was donned for the sermon, a not altogether illogical bit of ceremonial.

Choirs were placed in the rear galleries in those days, and were never vested,—until the late forties. Hymns were an innovation from the evangelical side of churchmanship, and their use was resisted mightily by conservative churchmen. There seems to have been no objection to the use of organs, and they were found in all the larger churches.

It was the day of "revivals" in all the denominations. Naturally, Episcopalians were somewhat influenced by the excitement which thus periodically swayed every community. Bishop McIlvaine's instinctive tendency toward emotional religion must have influenced his people, too, and made them more susceptible to such movements. Yet he also

recognized the danger in them, and frequently uttered warnings in regard to them.

During the first decade of Bishop McIlvaine's episcopate the Oxford Movement began in England. Soon its repercussions began to be felt in Ohio. From the outset, the bishop was vigorous in his opposition. It drew from him more bitterness of language and more militant activity than any other problem he ever faced. His attitude was not merely that of outraged conservatism, nor that of anti-Roman prejudice. He had been far too deeply influenced by Genevan theology in his youth to be blind to the clear doctrinal implications involved. So his part in the controversy was devoted to theology, rather than to questions of ritual and ceremonial.

In his own diocese, however, "Oxford theology" had scarcely penetrated, and his concern had to be with minor matters of usage. As time went on, it became necessary for him to adopt definite regulations with regard to the "innovations" that persisted in appearing. Many of these seem amusing to us now, and occasionally he himself seemed to see that, in themselves, the matters in dispute were of slight importance,—except as they implied doctrinal changes to which he was opposed.

One of his rules had to do with the structure of the communion table. He made it a rule never to consecrate a church with an "altar." The Lord's table must be a true table,—standing on legs,—you must be able to see through beneath it. Several churches remained for some time unconsecrated because of this rule.

There is an unverified legend to the effect that a certain clergyman had provided his new church with a wooden altar with paneled sides, and that he had failed to let the bishop know about it until the night before the date of the consecration. The bishop inspected the church, on his arrival, saw the "popish" piece of furniture, and said nothing. With much nervousness the rector went on with his plans, but was astonished the next morning to find that someone during the night had knocked out the panels in the front and sides of the altar,—leaving it a proper table,—with legs. The bishop proceeded serenely with the consecration. Upon his departure the panels were found and were replaced. It is said that those unconsecrated panels still profane the otherwise holy table. It is also said that those who saw Bishop McIlvaine's heavy walking stick, on the morning of the consecration, observed that its somewhat battered head was streaked with paint and varnish of the same color as the new communion table.

Almost at the beginning of his work in Ohio, Bishop McIlvaine recognized a desperate situation in regard to Kenyon College. The



Bishop was, constitutionally, president of the college and responsible for its existence. It had been the college that had wrecked Bishop Chase's episcopate, and it was already threatening to do the same for his successor. Through the church press and through various pamphlets and booklets, circulated in this country and in England, Bishop McIlvaine explained the needs of the case, and was able to secure funds from time to time. But the burden of the diocese itself left him little time to give careful attention to the work of the faculty of which he was the head. As in the case of his predecessor, he found a disposition among the faculty to resent his authority and to take matters into their own hands. The trustees also worked against him, and took action far more hostile than that which had precipitated Bishop Chase's resignation. Instead of resigning, however, Bishop McIlvaine bided his time, brought about gradual changes in the board, and finally gained a complete and overwhelming victory over his opponents.

One of the sharpest controversies in the diocese arose in 1845. Bishop McIlvaine had been a member of the ecclesiastical court that had, the year previously, found Bishop B. T. Onderdonk, of New York, guilty of immoral conduct, and had suspended him from his office. The sharp division on questions of churchmanship, in the House of Bishops, had introduced much extraneous matter into the case, and had given rise to much partizanship within the Church. There was widespread belief, on the part of his sympathizers, that Bishop Onderdonk had been the victim of persecution because of his espousal of the Oxford Movement and his famous ordination of Arthur Carey. The vestry of St. Peter's Church, Ashtabula, adopted a series of resolutions, soon afterward, attacking sharply the good faith and the judgment of the bishops who had composed the court. This was published in the New York *"Churchman."* Bishop McIlvaine replied through the columns of the *"Western Episcopalian,"* which was published at Gambier, and the Ashtabula vestry, through its spokesman, came back in violent terms. The matter grew, at length, to such proportions that the bishop declined to make visitations to the parish until the offending resolutions should be rescinded and removed from the parish records. Before long other parishes were involved in the rebellion against the bishop's position,—Trinity Church and Grace, in Cleveland, and St. Paul's, Columbus. As a result of the bishop's effort to secure for Trinity, Cleveland, a rector more nearly in accord with his views, St. Paul's parish came into being. But when the diocesan convention met it strongly sustained the bishop's position, and in a short time even St. Peter's vestry at Ashtabula capitulated.

From his student days in Princeton, Bishop McIlvaine had been

greatly interested in Sunday Schools. He did everything possible to encourage their organization in his diocese. In the late fifties and early sixties the number of children enrolled in the Sunday Schools far exceeded the number of communicants.

During all the arduous years of his work Bishop McIlvaine had used unsparingly his delicate and highly organized physical equipment. Frequent were the illnesses that compelled him to slow up his activities or to take sea voyages,—usually to be among his many dear friends in England. There were frequent suggestions of dividing the diocese, and many fantastic schemes were offered,—not least amazing of which was that of the bishop himself, who proposed to make of Ohio five dioceses, four of which should be subsidiary to the other,—a kind of archiepiscopal see including Gambier and Columbus.

Instead of dividing the diocese, however, the convention at length decided to call an assistant bishop, in the person of Gregory Thurston Bedell, rector of the Church of the Ascension in New York. Bishop Bedell brought with him to Ohio the renewed interest in Kenyon College of a parish that had always been generous toward its support. Almost immediately the money came for the erection of a college building which was called Ascension Hall. A little later came further help for the building of the Church of the Holy Spirit on the campus. From this time on, Bishop McIlvaine profited by the help of a faithful worker who gave him loyal and unstinted service. It is not often that two men of such high abilities and such qualities of leadership can work together in so much harmony.

It was in the third and fourth decades of Bishop McIlvaine's service that the Civil War disrupted the nation. The bishop had always been opposed to slavery, and states' rights had seemed to him a bit of technical nonsense. From the beginning of the conflict he had been an ardent supporter of the Federal cause. Naturally, therefore, he was chosen as one of the influential people to be sent to England as ambassadors of good will at the time of the "Trent affair". He already bore honorary degrees from both Oxford and Cambridge, and was very cordially received wherever he went. He had no small part in bringing about a peaceful conclusion to the matter, at this very critical time in history.

Immediately after the war there came another period of heated controversy, once more on matters of churchmanship. The faculty and students at Gambier were greatly involved this time, and several resignations resulted. It was at this period that Bishop McIlvaine forbade surpliced choirs and prohibited the processional hymn. These are his words: "The rubric says, 'The minister shall begin the Morning (or

Evening) Prayer by reading one or more of the following sentences of Scripture.' Therefore it cannot lawfully be begun by a choir singing hymns while walking into church." The matter of vested choirs he disposed of by appeal to the canon which forbids lay readers "to assume the dress appropriate to clergymen ministering in the congregation," saying that if the clerical garb is forbidden to lay readers it is certainly, by implication, not permitted to the choristers, who are not even mentioned in the canonical organization of the Church.<sup>4</sup>

The McIlvaine episcopate marks the years of greatest change and progress in the diocese of Ohio. From a still savage wilderness the region was transformed, in those forty years, to a very prosperous and populous state. From badly made stage roads and river boats, the means of travel and communication had developed, through the period of canals and well-made roads, into the time of a railway net-work that reached every corner. The telegraph had come in, the steel industry was growing, public schools flourished in every hamlet, and the state was filling with other colleges and universities to bear the torch with Kenyon.

In spite of controversies and frequent set-backs, the Church in Ohio had grown. It had become one of the outstanding dioceses of the American Church. Beautiful and dignified houses of worship, enthusiastic workers, and distinguished clergy, were among its marks. (Not until the close of this episcopate did the age of architectural frightfulness in church building begin,—and Ohio's disfigurement has not yet been overcome.) Few men have been privileged to look back upon such remarkable accomplishment, to see their own enduring monument taking form with such vast proportions, as was Charles Pettit McIlvaine.

In 1872, aged and ill, Bishop McIlvaine took again the pleasant sea voyage to England, never to return. In January of 1873, he journeyed with his old friends, Canon and Mrs. Carus, to the Continent. At Florence, on the twelfth of March, he passed quietly and serenely out of this world. The body was taken to England and rested four days in Westminster Abbey, where Dean Stanley read the burial office. It was then sent to New York, where another service was held in St. Paul's Chapel, the scene of his consecration twoscore years previously. Again, in Cincinnati, the Ohio clergy were led in their service by Bishop Bedell, and finally the body was laid to rest in Clifton.

"Charles Pettit McIlvaine had been a great man and a great bishop, an eminent servant of his Church and his Country."<sup>5</sup>

<sup>4</sup>*Smythe, p. 327 f.*

<sup>5</sup>*Smythe, p.*

## THE DIOCESE OF SOUTHERN OHIO AND ITS BISHOPS

*By Thomas Lloyd Bush*

"In the freshness and strength of your years you go to a field interesting in itself, and still more so from its associations with illustrious master builders gone before. You will not turn a furrow in that field, or set a stone in the wall which encloses it, without being reminded of those whose labor you have entered."

S O said Bishop Littlejohn of Long Island in preaching the sermon on the occasion of the consecration of Thomas A. Jaggar as the first Bishop of Southern Ohio in 1875.

As this quotation indicates, the bishop was coming to a diocese which, though new in name, was rich in history and tradition. It embraced not only the oldest settlements in the territory and the state capitals, but it was also the scene of the Church's first missionary work in Ohio. Within its borders the first congregation was organized, and there Bishop Chase lived during the earlier years of his episcopate. Worthington housed the first "school of the prophets" from which Kenyon College later sprang.

The large story of the work of the Church in Ohio, as a whole, has been told in a monumental volume from the gifted pen of the late Dr. George Franklin Smythe. It will long remain the standard book on the subject. With the exception of a short chapter on Southern Ohio the volume is largely concerned with the diocese before its division, and then with the episcopates of Bishops Bedell and Leonard.<sup>1</sup> The subsequent story of the diocese of Southern Ohio and its bishops has yet to be written, and it will be well worth the telling. This article concerns itself only with an outline of the contributions made to Church life and thought during the administrations of Bishops Jaggar, Boyd Vincent, Reese and the present bishop, Henry Wise Hobson.

During the later years of Bishop McIlvaine the question of the division of the diocese was agitated though he endeavored to forestall it by the election of an assistant bishop in the person of Gregory Thurston Bedell. The frail health of the senior bishop took him away for considerable periods, most of which were spent in Europe. The

<sup>1</sup>Smythe. *The History of the Church in Ohio to 1918.*



BOYD VINCENT

*May 18, 1845 - January 14, 1935*

*Bishop Coadjutor of Southern Ohio: 1889 - 1904*

*Second Bishop of Southern Ohio: 1904 - 1929*

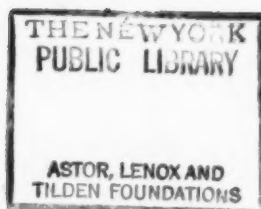


HENRY WISE HOBSON

*May 16, 1891 - —*

*Bishop Coadjutor of Southern Ohio:  
1930 - 1931*

*Fourth Bishop of Southern Ohio:  
1931 - —*





burden proved too heavy for Bishop Bedell who broke down under the strain and had to absent himself from the diocese for several months. In 1872, at the urgent demand of his physicians, Bishop McIlvaine again visited Europe, and on the twelfth day of March, 1873, he died in Florence, Italy. After a service in Westminster Abbey, he was brought home and laid to rest in Spring Grove Cemetery, Cincinnati, in his own diocese which he had served so faithfully and efficiently for nearly forty years.

It became evident that Bishop Bedell could not administer a diocese which covered the whole state of Ohio. Hence, at the convention of 1874, a motion was adopted for division, "of which the northern part shall be called the diocese of Ohio, and the other shall be the new diocese". Bishop Bedell consented to the division and announced his intention "to make Cleveland his ecclesiastical residence", though, for the most part, he continued to reside at Gambier. In the number of communicants and financial strength the two divisions were relatively the same.

At the outset the new diocese embraced such places, among others, as Cincinnati, Columbus, Dayton, Chillicothe, Zanesville, Marietta, and the historic parish of Worthington. As numbers go today, the number of communicants was not large in any one parish. Christ Church, Dayton, had 269; Columbus, 340; Chillicothe, 116; Marietta, 87, and Worthington, 56. The strength of the diocese was in Cincinnati where Christ Church had 405 communicants; St. Paul's, 327; Trinity, 75. The Church of the Advent, Walnut Hills, had 221.

The primary convention convened at Columbus on January 13, 1875, with an attendance of thirty-four clergymen and lay representatives from thirty-five parishes. The Rev. R. Gray preached the sermon on "Let brotherly love continue", and the Rev. Dr. Burr presided. After considerable debate, in which several cities competed for the honor of giving a name to the diocese, it was determined to call it the "Diocese of Southern Ohio".

At the time the convention met the Church at large was disturbed by a sharp conflict of ecclesiastical parties. The prolonged ritual conflict was at its height and was the occasion of classic debates in the General Convention. Later Catholics like Dr. James De Koven and Dr. Ferdinand C. Ewer, with their doctrine of the Real Presence in the Eucharist, were in the zenith of their influence, and the Evangelicals were genuinely alarmed at what they regarded as "Romish" tendencies. The more so, because a group of aggressive Low Churchmen, led by the Rev. Dr. Cheney of Chicago, and George D. Cummins, assistant bishop of Kentucky, had seceded to form the Reformed Episcopal Church.

In the choice of its first bishop the new diocese manifested its determination to maintain the Evangelical traditions established in Ohio by Philander Chase and maintained by McIlvaine and Bedell.

The choice fell upon the Reverend Thomas Augustus Jaggar, rector of the Evangelical Church of the Holy Trinity, Philadelphia. Born in New York on June 2, 1839, he was ordered deacon in 1860, and advanced to the priesthood three years later by Horatio Potter, bishop of New York. After serving in other parishes he eventually succeeded Philips Brooks in Philadelphia. Dr. Jaggar ranked as a "Low Churchman". An attempt was made to block the confirmation of his election as bishop on the ground, that in common with a group of influential Evangelical clergy, he had signed a letter expressing sympathy with the Rev. Doctor Cheney of Chicago, who had been deposed from the ministry for refusing to use the words "regenerate" and "regeneration" in the Office of Baptism, on the ground that it sanctioned the doctrine of baptismal regeneration which was anathema to the Low Churchmen. This effort, however, failed, and Dr. Jaggar was consecrated a bishop in the Church of God on April 28, 1875, the consecrators being Bishops Benjamin Bosworth Smith, of Kentucky; Alfred Lee of Delaware; Horatio Potter of New York; William Bacon Stevens of Pennsylvania; William Woodruff Niles of New Hampshire; William Hobart Hare of South Dakota, and Dr. W. I. Jackson, bishop of Antigua, West Indies.

The new bishop met his convention for the first time at St. Paul's Church, Cincinnati, on May 19, 1875, when he preached on "the vine, the branches, and the fruit". While his pronouncement was thoroughly Evangelical, it was not partisan. During the fourteen years of his active episcopate he proved to be wisely tolerant and went in and out of the diocese with malice toward none and charity toward all. Himself a hard worker, he so won the confidence and affection of both clergy and laity that they accorded him enthusiastic co-operation. In five years the number of organized parishes increased from forty-four to forty-eight; the number of missionary congregations from four to nineteen. Eleven new church buildings were added, and two thousand persons were confirmed. The missionary contributions increased from \$6,000 in 1875 to \$11,691, in 1879.

Unfortunately, his work was interrupted by a nervous breakdown which laid him aside for six months. One of the outstanding events in this period was the establishment of a diocesan hospital for children which was opened in March, 1884. Its purpose was "to extend help to sick children of all classes and creeds". It has developed into one of the most complete units for the care of children and the study of children's diseases in the United States, and is known throughout the

world for its high standard of work due largely to the activities of the Research Foundation made possible by the gifts of one of Southern Ohio's great benefactors, William Cooper Procter. Known as the Children's Hospital of Cincinnati, it is one of the most unique diocesan institutions in the Episcopal Church.

Bishop Jaggar made a gallant effort to carry on his arduous work, but without success. Realizing this was impossible without help he asked for an assistant bishop in 1886. Two years elapsed, during which time the diocese was compelled to depend upon outside bishops for episcopal visitations, and the standing committee acted as the ecclesiastical authority. The parishes loyally carried on. It was during this time that a bishop in an adjacent diocese made the remark: "If I ever had any doubts about the existence of the Church invisible, these doubts have been entirely removed by a visit to the diocese of Southern Ohio".

In 1888 the Reverend Boyd Vincent, the brilliant young rector of Calvary Church, Pittsburgh, was elected coadjutor bishop. Born at Erie, Pennsylvania, on May 18, 1845, he graduated from Yale in 1867, and from the Berkley Divinity School four years later. He was ordained deacon and priest by Bishop Kerfoot of Pittsburgh, and after serving two years as assistant at St. Paul's Church, Erie, he was called to the rectorship of Calvary, then the leading parish in Pittsburgh. He was consecrated bishop coadjutor in St. Paul's Church, Cincinnati, on January 25th, 1889, by Bishops Spalding, Dudley of Kentucky, Penick, Cortlandt Whitehead of Pittsburgh, and Knickerbacker. On the same day Bishop Jaggar conveyed to the new coadjutor "all the duties and powers", and empowered him "to exercise all the authorities which appertain to the office of the bishop", and declared this document to be "irrevocable".

Bishop Jaggar's health never permitted him to return to his diocese, and after several years of rest abroad he formally resigned his jurisdiction as bishop of Southern Ohio in 1904. Four years later he was appointed to the episcopal charge of the American churches in Europe, and died at Cannes, France, on December 13, 1912. His burial took place from St. Paul's Church, Boston, and at the same hour a service was held in St. Paul's Cathedral, Cincinnati, at which there was a large attendance of citizens and churchmen who desired to pay their token of respect to the memory of one who ever walked humbly before God.

The episcopate of Boyd Vincent proved to be a golden age for the Church in Southern Ohio. Under his inspiring leadership the number of parishes and missions increased; the diocesan institutions flourished, the communicant list of the parishes tripled, and Southern

Ohio became one of the largest comparative contributors to the work of the General Church. The spiritual gains will never be fully known till "the books unfold, and the stars grow cold".

In the course of the years he came to occupy a large place not only in the American Church, but also in the Anglican Communion of which he lived to be the senior bishop. It was not merely his administrative gifts, not the unusual length of his episcopate which won for him universal admiration and affection; nor merely his impelling charm. Rather it was his spirit of wisdom; his perfect naturalness; his large charity, and his sympathetic understanding of other Christian men and Churches, all coupled with deep devotion to the Church and its divine Head. In the finest sense of the word he was a "Catholic" bishop whose interest embraced the entire Christian world; a Father in God alike to his clergy and laity; a man to whom nothing human was foreign. In the House of Bishops he was recognized as the outstanding authority on constitution and canons; an ecclesiastical statesman who shunned "the letter that killeth" in favor of "the spirit that giveth life".

In 1910 he was host to the General Convention which met in Cincinnati and which among the older men has become a tradition. Bishop John Wordsworth of Salisbury, England, preached the opening sermon, and a memorable speech by Bishop Charles Henry Brent, of blessed memory, inspired the appointment of a joint commission to arrange for a world conference on Faith and Order. Boyd Vincent became chairman of that commission and to promote its success he gave unsparing service.

He became a notable leader in the cause of Christian reunion. As early as 1890 he made the proposal to recognize as valid existing non-episcopal orders with provision for all subsequent ordinations by bishops. He was one of five members of a committee to visit the Lutheran, Greek Orthodox and Roman Churches with overtures for re-union. Out of that visit came the first World Conference on Faith and Order which met at Lausanne, Switzerland, in 1927, and which is again to meet at Edinburgh this year. The dear old bishop cherished the vision of the whole round earth one in unity of spirit. To this end he was eager for this Church to avoid sectarianism and predicted that the time would come when she would be ready to enshrine her "catholic" character in her name.

In 1910 Bishop Vincent suggested the election of a bishop coadjutor for the diocese. While he was well and strong, the outside claims upon his time and strength were increasing, and, in addition, he thought that the diocese would be the gainer by having two bishops.

Accordingly, early in 1912 Bishop Rowe of Alaska was elected coadjutor bishop, but he felt that Alaska must be his life work and declined the election to the regret of the whole diocese. Later in the year Theodore Irving Reese, rector of Trinity Church, Columbus, was chosen to fill the office. Born in New York city on March 10, 1873, he graduated from Columbia University and the Episcopal Theological School at Cambridge, Massachusetts, being ordained in 1897. He was consecrated in his own parish church on March 25, 1913, by Bishops Boyd Vincent and William A. Leonard of Ohio; William Lawrence of Massachusetts; Joseph M. Francis of Indianapolis; Van Buren of Porto Rico; Charles D. Williams of Michigan, and James De Wolfe Perry, now Presiding Bishop.

In the entire history of this Church no consecration has been carried out under the conditions which prevailed on that stormy day in March. The solemnities of the service were accompanied by the tune of a howling gale heralding the Dayton flood. The Ohio River and its tributaries were on the rampage. In Columbus itself the dam holding the Scioto River broke and the city was flooded, with a consequent loss of not a few lives, and the bishops taking part in the consecration were unable to leave the city for five days. All along the Ohio River, from Pittsburgh to Cincinnati, the flood wrought havoc and destruction.

Bishops Vincent and Reese visited the stricken areas as soon as travel was possible, using every possible means of communication—scow; engine-cab; freight caboose; old Fords and farm wagons. They found the clergy, in spite of their own flooded homes and churches, leading in heroic rescue work. In spite of such widespread calamity Bishop Reese reported 444 confirmations, showing how gallantly the diocese came out of the many waters.

Nevertheless, the acute relief problem was of such magnitude that an appeal for outside help was necessary, and a statement of conditions and needs was made to the Church at large. One of the brightest pages in the history of Southern Ohio was the generous response made to the appeal. From all parts of the United States, and from lands beyond the seven seas came gifts of money and supplies which went far to rehabilitate the stricken parishes and people.

That trying experience of the new coadjutor bishop proved to be a prelude to eighteen happy and prosperous years of service in the episcopate. That service embraced not only the diocese, but also the State and the whole American Church.

Governor Cox appointed him to the responsible position of chairman of the State Labor Arbitration Board. His sound judgment and



fairness in dealing with its complex problems won the confidence alike of capital and labor and purged it from "politics". During the World War he was chosen as chairman of the War Commission of the Episcopal Church which had charge of the work of the chaplains both at home and in the war zone. For nine years Bishop Reese was a member of what was then known as the "Presiding Bishop and Council", the precursor of the present National Council. He was a trustee of the Church Pension Fund, and chairman of the National Student Commission. When the election of a Presiding Bishop was pending, the canon limited the choice to a diocesan bishop. But the thoughts of many turned to Bishop Reese. Bishop Vincent proffered his resignation as diocesan to clear the way for Bishop Reese. It was a gallant gesture and it was only the earnest pleading of his coadjutor that made the House of Bishops refuse to accept the resignation.

In 1929 Bishop Vincent resigned his jurisdiction as diocesan for the second time, and it was reluctantly accepted. Though his eye was not dimmed, he felt that the coadjutor deserved the honor. Unfortunately, Bishop Reese began to show indications of failing health, and, on assuming full responsibility of administering the diocese, he asked for a coadjutor bishop. The first choice fell upon the Reverend Doctor Howard Chandler Robbins, of New York, but he was impelled to decline the election. The Reverend Henry Wise Hobson, rector of All Saints' Church, Worcester, Massachusetts, was then elected. Born in Denver, Colorado, in 1871, he graduated from Yale and the Episcopal Theological School at Cambridge, Massachusetts. He served with distinction in the World War, from which he emerged with the rank of major of infantry, and won the Distinguished Service Cross.

He was consecrated in Christ Church, Cincinnati, on May 1, 1930, the consecrators being Bishops Boyd Vincent, William A. Leonard of Ohio; Gravatt of West Virginia; Page of Michigan; Dallas of New Hampshire; Thomas F. Davies of Western Massachusetts; Attwood, late of Arizona, and Paul Jones. Bishop Reese, who was partially disabled, entered the church just in time to take part in the laying on of hands. Following the tradition going back to the days of Philander Chase, the new bishop preached his first sermon in the diocese in St. James' Church, Zanesville, and held his first confirmation in St. Paul's Church, Columbus.

For all too short a time Southern Ohio was blessed with three bishops. But, on October 13, 1931, Theodore Irving Reese died, and was buried with all the honors the Church and State could bestow; followed to the grave with the reverence and love of all who knew him.

The younger bishop entered upon his work under the most favor-



able conditions. The diocese was united and he had the great advantage of the counsel of Bishop Vincent, then eighty-five years old. This fragmentary story of Southern Ohio cannot adequately be told without mention of the unique relationship of Bishop Vincent with his episcopal colleagues—Reese and Hobson. Vincent and Reese were like brothers and never so happy as when on a fishing vacation. They were as David and Jonathan. To Henry Wise Hobson, the older bishop was as a father; wise in counsel and cherishing for the younger man a deep and strong affection which was reciprocated a thousandfold.

When Hobson started his work at the beginning of the depression he found a loyal group of clergy; men like the Reverend Doctor Frank Nelson, rector of Christ Church, Cincinnati, whose leadership is recognized throughout the Church. He also found a group of devoted laymen, like William Cooper Procter, a leader in all diocesan affairs and a member of the National Council, and Charles P. Taft, the chairman of the Everyman's Offering in 1934. These, with others like minded, supported the new bishop in the difficult task of maintaining the work of the diocese and the support of the program of the General Church in the trying years from 1930 to 1936. Today, the diocese is as one in a common purpose to establish the Kingdom of God among men, and in that unity lies the high promise that "the best is yet to be".

Bishop Vincent's last public appearance was at the great opening service of the General Convention of 1934 held at Atlantic City. No one who was present will ever forget the sound of his clarion voice pronouncing the blessing at the close of the service. The Convention was also memorable for the creation of the "Forward Movement" of which Bishop Hobson is the head. It is another of Southern Ohio's contributions to the life of the Church.

Bishop Vincent returned to his Cincinnati home after the Convention. The work of the long day was done, and he was ready to sing his *Nunc dimittis*. He died in his sleep on January 14, 1935, in his ninetieth year; and "in the communion of the Catholic Church, in the confidence of a certain faith, and in perfect charity with the world". Servant of God; Well done!

## THE DIOCESE OF OHIO, 1874-1937

*By Louis E. Daniels*

THE diocese of Ohio was divided in 1874, fifty-six years after its organization. During that period it had had Philander Chase as its bishop for fourteen years, and Charles Pettit McIlvaine for forty-two years. From its feeble and scattered beginnings it had come, during this long half-century, to a condition of considerable strength. In the year of its division the northern half had 84 parishes and missions, 69 clergymen, 6,677 communicants, and the contributions amounted that year to about \$180,000. But when we remember that the newly constituted diocese included forty-eight counties, and an area of over 40,000 square miles, we can see that the Church was really far from strong. Many counties were entirely without the Church; the strength was mainly concentrated in the eastern end of the diocese and in the larger centers of population. Diversities of racial stock had had their effect; the northern strip, which had belonged to the Western Reserve, was readier for our ministrations than was the southern part of the new diocese, which had been settled very largely by Germans from eastern Pennsylvania.

The effective episcopal administration of so large an area, and especially the vigorous missionary work involved, had long proved well-nigh impossible for one man. The subject of the division of the diocese had been discussed from time to time and it had come up in formidable shape in the convention of 1867, but it had failed of enactment because of the opposition of Bishop McIlvaine. He no doubt realized as keenly as anyone the need of the territory for closer supervision but he felt that such division, as it was proposed, would be taken by the whole Church as a criticism, or even a defeat, in the battle that he had been waging as the outstanding leader of the Evangelical party in the American Church. We cannot easily understand the history of this period without a glance at the "Evangelical Religion" of that day and at the controversies in which it was involved.

Says a recent historian, "Evangelical theology rests on a profound apprehension of the contrary states of Nature and of Grace; one meriting eternal wrath, the other intended for eternal happiness. Naked and helpless, the soul acknowledges its worthlessness before God and the

justice of God's infinite displeasure, and then, taking hold of salvation in Christ, passes from darkness into a light which makes more fearful the destiny of those unhappy beings who remain without. This is Vital Religion."<sup>1</sup> A cynical historian of our day has said "Evangelicalism is Christianity taught under the supremacy of the inferiority complex. It substitutes the fear of the devil for the love of God."

This theology carried with it a morality which was rigidly enforced by pulpit and religious press. "Attendance at the theatre, the circus, and public balls and games of chance were frowned upon." Public worship was of the plainest type, and prayer meetings with extempore devotions were common. The most used hymns were subjective in character. "Just as I am" was Bishop McIlvaine's favorite, and it was regularly used by him to close his conventions. The singing and the preaching of that day were strongly emotional, and tears were often very near the surface.

This type of teaching and worship, while generally characteristic of the diocese, had never been altogether acceptable to all. The Connecticut churchmen of the Reserve, for example, were restive under it, and it was from them that proposals for the division of the diocese had first come. Indeed, they petitioned that their northeastern corner might be set off as a new diocese. In other parts of the country, the Oxford Movement had made a deep impression, and a different type of theology and of worship was making rapid strides. Bishop McIlvaine was quick in detecting the sharp issue with Evangelical tenets which was involved in this new emphasis and, with all the energy he had, he set about the work of putting it down and defeating it. In 1839 he delivered a convention charge on the subject, of which two thousand copies were printed and circulated, and in the next year he published a large work entitled "*Oxford Divinity compared with that of the Romish and Anglican Churches.*" The book received much attention and it established his position as one of the leaders against Tractarianism, both in this country and in England.

Fearing, as we have said, that the division of his diocese might be taken to mean a division in the ranks of his supporters, he opposed all proposals for such division, and it was tacitly agreed by the diocese that division should not take place during his lifetime. Instead an assistant bishop was decided upon, and in the convention of 1858 Gregory Thurston Bedell was elected.

The son of a distinguished father, he had himself become distinguished by his brilliant work for fourteen years as rector of the Church of the Ascension, Fifth Avenue, New York. That section of the city was then filling up with fine residences. "It was necessarily

<sup>1</sup>G. M. Young. *The Victorian Age*, Ox. Un. Pr. 1936.

only to open the Church doors to see it filled to overflowing with multitudes eager to listen to that wonderful voice, whose very tones brought peace and cheer. . . . Probably no parish in the country was ever more faithfully served, more minutely supervised in every smallest detail, more personally ministered to, than was ours under Bishop Bedell."<sup>2</sup>

The choice was most agreeable to Bishop McIlvaine. To the conventions of 1860 he said:

"If you had consulted my mind, and thought only of my desires, you could not possibly have elected more entirely according to what I wished for myself, and for the best interests of the Diocese." And many years afterward Bishop Bedell told how Bishop McIlvaine had, just before his consecration, led him into a private room "and there threw his arms around me, and pressed me to himself as if he had received a son; and then knelt down and poured out his heart before God for the Diocese and for me."

Bishop and Mrs. Bedell went at once to Gambier and took up their residence there. He was a man of noble countenance and magnetic and charming personality. From his parents, says Dr. Smythe, he "received an inheritance of piety, gentleness, and refinement, and from his father, marked ability as a preacher."<sup>3</sup> Ohio was not altogether unknown to him, since in 1856 he had visited a friend in Cleveland and had travelled with him to Gambier, Columbus, and Cincinnati. Subsequently to this he had led his New York parish to give largely toward the erection of the fine building at Kenyon which was appropriately named "Ascension Hall."

Bishop Bedell threw himself actively into the work of the diocese and he gave himself unreservedly to the policies and ideals of his superior. His father had been a leader among the Evangelicals and he naturally allied himself with the same group, though one might guess that he was a trifle less hearty in his allegiance. Witness the following; in a letter to Bishop McIlvaine he tells that before coming to Ohio he had always been accustomed to bow in the creed, and to teach this observance. But "as soon as I learned that you did not like the habit, I gave it up—swallowing all my old teachings in the matter." It is related of him that he taught his clergy that even when he was sitting in a pew he expected to rise and give the absolution when the point was reached—which might be taken to indicate a "High Church" estimate of the episcopate. However this may be, he worked absolutely

<sup>2</sup>*Historical sermon by Dr. E. Winchester Donald, Nov. 1891.*

<sup>3</sup>*A History of the Diocese of Ohio. George Franklin Smythe, 1931, p. 273.*

in line with the traditions of the diocese as established by Bishop McIlvaine.

The canonical requirement for a clear statement from a bishop in regard to the division of work between himself and an assistant was not then in force. Bishop McIlvaine had a plan for arranging the visitations in such a way that he and Bishop Bedell would make the annual visitation to each parish in the diocese alternately, but the uncertain health of Bishop McIlvaine and his consequent frequent absences from the diocese made the carrying out of the plan impossible. Bishop Bedell often had all of the work to do, and yet he was never able to plan for this. He was a man of resourcefulness, a good administrator, but he was never given a free hand. That this made his course difficult there can be no doubt. On one occasion he wrote to Bishop McIlvaine as follows: "If you will give me your views, I will do the best I can to represent them. Or, if you will give me *carte blanche*, I will go ahead manfully to meet the crisis. . . . But I can act only in one of two ways—as a representative of your views or as endowed with full authority to act according to my own best judgment at the time."<sup>4</sup> Yet there was never any breach or serious difference between the two. In the diocesan journal of 1873 Bishop Bedell wrote: "I do not recall a single occasion on which we found any difference in views, either in diocesan or general policy." And he quoted Bishop McIlvaine as saying to him that as bishops they had worked together, "harmoniously, easily, lovingly, deferently, without jar or jealousy."<sup>5</sup> All this is a strong testimonial to the depth of Bishop Bedell's Christian principles. Not many men of his calibre could have worked so harmoniously under such conditions.

For fourteen years Bishop Bedell worked as a real "assistant". His labours were heavy, his zeal and activity were limitless. Journeys were long and fatiguing, conditions were often disheartening, but he kept on without sparing himself. Inevitably the work told on him. In 1866 he broke down completely and he was sent to Europe for expert medical advice and treatment. He was gone for sixteen months, and he recovered his health and strength with difficulty. In 1867 he returned and took up the burden again, now heavier than ever because of the failing health and increasing absences of his superior.

In 1873 Bishop McIlvaine died in Florence, Italy, and Bishop Bedell automatically became the Bishop of Ohio.

He was then fifty-six years old; not an old man, but his best working days were already behind him. He was, to use Dr. Smythe's words, "already in the grip of a disease that slowly, irresistibly pulled

<sup>4</sup>*Smythe, p. 359.*

<sup>5</sup>*Op. cit. p. 358.*



him down." The first convention of the diocese of Ohio after the division had to meet without its bishop, since he had again been obliged to travel abroad in search of health, and his absence lasted for almost a year. He regained a measure of health and went about his work again, but he was always from that time watched over and cared for by physicians.

Less than two months after the death of Bishop McIlvaine the question of the division of the diocese came up. At the convention meeting in May, 1873, a resolution was presented moving that a committee representative of the different parts of the diocese be appointed to consider the whole subject of division, and to report to the next convention. This was passed by a narrow majority, and accordingly the committee on division reported to the convention of 1874, recommending a division along the line that at present exists. This attempted—and achieved—an equitable division as to strength and resources, though forty-eight of the eighty-eight counties went to the northern division, and the institutions at Gambier were also allotted to this part. Provision was made for the future division of the northern diocese, if it should be desired, by a line following the western borders of Lorain and Ashland counties, and the northern and western borders of Knox County. The resolution for division was passed as presented, notwithstanding an effort of the North-eastern Convocation to obtain consent to form a diocese. This was a last flare of the independent spirit of the Connecticut churchmen of the Western Reserve, a spirit which had again and again irritated and troubled the Evangelical bishops of Ohio.

The northern diocese retained the old name, and Bishop Bedell chose it as the part over which he would remain bishop. He continued to live in the beautiful house which he had built in Gambier, with occasional periods spent in Cleveland.

Bishop Bedell had long before come to realize that one of the greatest problems of the diocese was the slowness with which the money came in. The missionary treasury, and the diocesan treasury as well, were always empty. New work was impossible because of lack of funds, and it was not until he had been bishop for seven years that he began to receive his salary promptly. Again and again he said in convention "We are making very few advances", or "We have made no progress", or "Not one new parish or missionary station has been formed this year". The diocesan journals show no new parish or mission station formed in the diocese between 1881 and 1887, "not", said the bishop, "because opportunities do not offer, but because we do not dare incur the necessary pecuniary obligations." The bishop felt that



the people were sluggish and indifferent in giving, and no doubt he was right. Said one of his treasurers, in 1880, it is "as if Christ had said 'Put your burden on your neighbor if you can'." During that year only three parishes had paid their assessments on time, and they were very small ones.

The bishop's constant writing and speaking about this matter seemed to give things a start for the better toward the end of his work. He succeeded in bringing some life into the movement for an episcopal endowment fund (it amounted to just seventy-three dollars at the division of the diocese—and the whole of that sum had been given by St. John's Church, Cleveland) and he inaugurated the plan of securing the support of a general missionary from the Sunday schools. He engaged in raising money for Kenyon College in certain times of stress and he secured the funds for building the Church of the Holy Spirit, which has for so many years been a conspicuous ornament to the Kenyon campus.

He and Mrs. Bedell took the greatest interest in the planning and decorating of this building, and the Victorian taste of their day still shines out in it. A feature of this taste was the blazoning of suitable scripture texts upon the walls. The fruits of the Spirit were listed in due order above the doors and windows, and generations of students have derived amusement from the fact that "Long Suffering" appears in big letters above the entrance door, and that the word "Temperance" comes—some would think not quite appropriately—over the seats of the seniors. The story goes in Gambier that the good bishop was resolved that the entire fabric of the church should be of Ohio production. One might conclude, on looking about, that no stained glass had up to that time been produced in Ohio and that the first attempts at it were made, at the urgency of the bishop, for this church. It used to be related that when he was proudly showing the new church to a farmer-parishioner that amazed gentleman cried out, on reaching the apse, and seeing the St. John window there, "Wal I declare to goodness if you h'aint got old Prof. Smith and his Pollparrot there!" Anyone looking at the eagle in the window will understand.

A second difficulty that tried and hampered Bishop Bedell was the recurrence of the ceremonial and theological controversies which had been such a conspicuous feature of Bishop McIlvaine's episcopate. Things ecclesiastical were changing rapidly all over the country through the progress of the Oxford Movement, and Ohio, in attempting to resist these changes, was bound to encounter controversy and trouble. Bishop Bedell at the beginning of his independent rule, had set forth the principles upon which he intended to act in deciding questions of cere-

monial that might come before him. For a considerable period no serious question came up. He requested three Cleveland rectors to give up wearing white and colored stoles, but he did not proceed further when his requests proved ineffectual. He remonstrated with the rector of Trinity, Cleveland, because "an immovable structure had been placed in the Church in place of the Lord's Table", and he held that "flowers, crosses, flower pots, super-altar, are all and equally excluded" from the Holy Table when the Lord's Supper is administered. He also objected to some "garment" which the rector wore, and he called attention to the rubric that tells "where the officiator shall stand." But he let all these matters pass with a remonstrance, and he grew more liberal as time went on. He made no trouble about vested choirs, as Bishop McIlvaine had done, and as new customs became general he acquiesced in them, and even sometimes followed them.

But in the case of St. John's, Toledo, where a rood-screen, a side altar, six candles, and other innovations had been introduced, he felt that such practices were "contrary to the laws of our Church, and opposed to its protestant principles." He inspected the church on a Saturday and refused to hold the appointed confirmation service there on the next day. He reported the matter to the next convention, which passed mild resolutions of condemnation and appointed a committee of three prominent laymen to confer with the rector and vestry of St. John's. This brought about an amicable settlement of the difficulty in which both sides made concessions, and no further attention was paid to it.

Bishop Bedell was a man of ideas—a dreamer of dreams—though because of hampering circumstances he was never able to bring them to realization. Early in his work, as he saw numerous opportunities for planting the church in new sections, he hit upon the notion of "itineracies", somewhat after the Methodist pattern. He set up four or five such organized groups, one of which, embracing fifteen or twenty stations, lasted for five years. The others were short-lived. The idea was a good one, but it failed for lack of financial support.

He also envisioned what he called a "Missionary Cathedral System", which would provide a central position for the bishop, there surrounded by "his promoters and supporters", a central house for the working missionary clergy, a home for the bishop, and a house of God where he might gather the people for worship, as well as a "House of Hospitality" for the poor and afflicted. A radiant dream it was—almost a vision of what has since come to pass; and his urging of it may, in some degree, have opened the way for the achievements of his successor along these very lines.

Another of the bishop's radiant dreams was an extraordinary plan for the division of the diocese. It proposed a small diocese, including Columbus and Gambier, in the middle of the state, and surrounding it four larger dioceses, to be set off by somewhat irregular lines running north, east, south, and west from the center—four approximately equal quarters all touching the small diocese in the midst of them. Each of these would have its own bishop while he would retain the central section, presiding over and guiding the other four, in certain ways, from there.<sup>6</sup> One sees here a complete provincial system in miniature, with the bishop of Ohio as archbishop! No doubt the dear bishop would have shrunk in horror from this last word, as he shrank from the words "cathedral" and "archdeacon" but he was beyond question feeling for the realities behind these words in all his dreaming.

This plan, in full detail, was presented to the convention that was charged with the division of the diocese. It was, of course, absurdly impossible for that time, and it received short shrift from the committee on division. But one discerns some shreds of it in the present joint responsibility for the institutions at Gambier and the joint administration of certain funds.

Bishop Bedell worked along courageously but his gradually failing health and his enforced absences for treatment and recuperation made him feel that an assistant was needed. In 1885, he said: "I do not ask for an Assistant Bishop, but at whatever time, now or in the future, you shall deem it for the best interests of the Diocese to elect an Assistant, I shall cheerfully welcome him." The convention courteously declined to act in the matter.

In 1886-87 the bishop rallied sufficiently to do a good deal of work; he visited the entire diocese and confirmed seven hundred and forty-three persons. But his recovery was of short duration. In January 1888 he asked for an assistant bishop, and it was seen that this assistant would have all the work to do.

A special convention was called for March 1888 and the bishop's friends put in nomination Dr. William S. Langford, prominent as secretary of the Domestic and Foreign Missionary Society, since it was understood that this gentleman was of the "Low-Broad" type desired by the bishop and those nearest to him. But, says Smythe, it soon became evident that none but a conservative High Churchman could be elected—so greatly had opinions changed in this old Evangelical stronghold. Dr. William F. Nichols of Hartford, later bishop of California, was put in nomination. An unfortunate contest ensued, with many unpleasant features. It resulted in a failure to secure a bishop, either by this or by two succeeding conventions. Three excellent men

<sup>6</sup>*Smythe, pp. 346, 347.*

were elected but each in turn declined, influenced, no doubt, by the unpleasant conditions that had developed in the conventions. But at the regular convention of 1889, assembled at Trinity Church, Toledo, a better state of mind prevailed. The bishop, absent in Switzerland, sent a loving and prayerful telegram. Two names were put in nomination and, on the first ballot, Dr. William A. Leonard, rector of St. John's Church, Washington, D. C., was elected, and by a large majority.

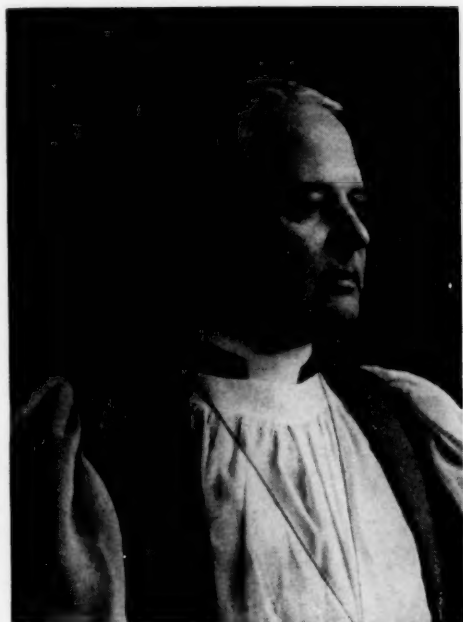
Dr. Leonard accepted the election and was consecrated in St. Thomas' Church, New York, on October twelfth, 1889, during the meeting of the General Convention. His first act was to go to the bedside of Bishop Bedell, who lay a helpless invalid in a New York apartment, and to administer the Holy Communion to him. Four days after the consecration Bishop Bedell resigned, leaving Bishop Leonard to enter Ohio as diocesan.

Bishop Bedell lingered on until March 1892, and Mrs. Bedell did not long survive him. They were buried in the college cemetery at Gambier, where their three children, who died in infancy, had been laid to rest.

Bishop Bedell was a man of transparent sincerity and of absolute devotion to duty. He had large natural ability, as was shown abundantly in his earlier work. He possessed ample means and he gave liberally to all good efforts. He and Mrs. Bedell left generous sums to Kenyon, to Bexley, and to the diocese. Their beautiful home with all its furnishings was given to the college. Says Dr. Smythe: "In the succession of the bishops of Ohio there can never be a man more devout or more devoted than Bishop Bedell."

#### BISHOP LEONARD

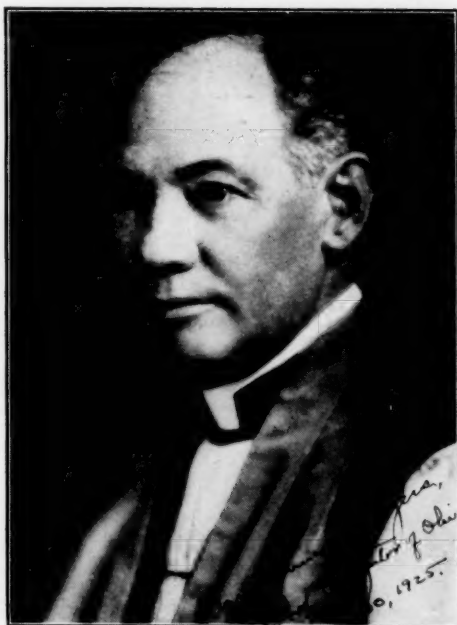
Bishop Leonard was forty-one years old at the time of his election. He came of distinguished New England ancestry on both sides. His forbears were early settlers in Massachusetts and Connecticut and they had been people of weight in colonial affairs. The Leonards of his generation had pushed out towards the West, as so many were doing. His grandfather, Stephen B. Leonard, was a pioneer in Owego, New York; became a member of Congress from that district, and established a village newspaper which still exists. The bishop's father, William Boardman Leonard, spent most of his life in Brooklyn, where he gained prominence as a merchant and banker. Bishop Leonard himself was born in Southport, Connecticut, on the fifteenth of July, 1848. His education was at Phillips Academy, Andover and St. Stephen's College, Annandale, and in 1871 he graduated from the Berkeley Divinity School. At this seminary he was the classmate and intimate



**WILLIAM ANDREW LEONARD**

*July 15, 1848 - September  
21, 1930*

*Fourth Bishop of Ohio:  
1889 - 1930*

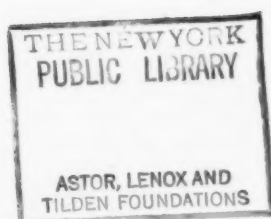


**WARREN LINCOLN ROGERS**

*November 14, 1877 - —*

*Bishop Coadjutor of Ohio:  
1925 - 1930*

*Fifth Bishop of Ohio: 1930 - —*





friend of Boyd Vincent; and it was a happy circumstance that they should afterwards be long associated as the two Bishops in the State of Ohio.

William A. Leonard was ordained deacon and priest by Bishop John Williams, who had been his beloved preceptor in seminary, and who remained his ideal throughout his life. His diaconate was passed under the famous Dr. John Hall in Holy Trinity Church, Brooklyn, the home parish of his family. He was rector of the Church of the Redeemer in that city from 1872 to 1881, where he did a notable work, attracting many people by his youthful vigor and charm. On April seventeenth, 1873, he married Sarah L. Sullivan, of Brooklyn; an ideal marriage for both of them. During the forty-three years of their married life she was his beloved companion and tireless helper. He consulted her in all important matters. Her tact and charm were of the greatest assistance to him in all the social duties that are inseparable from the office of bishop.

In 1881 he became rector of St. John's Parish, Washington, D. C., and he held that position until his consecration as bishop. In that church he had as parishioners a large number of the foremost civil, military and naval officials of the United States, and with many of them, as well as with many parishioners not so distinguished, he formed close and lifelong friendships. He was immensely popular at St. John's—people were turned away at every morning service during the winter season—and his fame spread to every part of the country. It was said of him there that he had a wider constituency than any diocese could give him. During his eight years there he was twice elected to the episcopate, but in both cases he declined. The election to Ohio, however, was one that he could not decline, loath as he was to leave Washington. He felt that an election by a large majority on the first ballot was a divine call, and he accepted without delay. His parishioners in Washington were very unwilling to part with him, and with many of them the social link was severed only by death. One devoted woman sent him, up to the end of her life, one hundred dollars each month, to be used at his discretion—and she lived nearly as long as he did.

Bishop Leonard went promptly to Ohio and set up his residence at a hotel in Cleveland. Before very long he built for himself a charming house in the fine residential section of Euclid Avenue. Trinity Parish invited him to accept their church as his cathedral, and he gladly accepted. They were just then preparing to leave their old church, on lower Superior Street, near the square, and to build in the residential section of the Avenue.

With the coming of Bishop Leonard a new era dawned in the diocese. His boyish aspect, together with his personal magnetism and charm, captivated every one, and the whole diocese was ready to follow his lead with joy and enthusiasm. One of the bishop's first acts was the summoning of the clergy of the diocese, and of as many laymen as could attend, to St. Paul's Church, for prayers with them, and for a general address to the diocese. He took for his text the words from the Epistle for the week, "We are members one of another," and he said, "I have come to be your associate and fellow laborer in the Gospel and Church of our adorable Master." He emphasized the fact that they were all linked together in one fellowship and that they must go forward together in the great enterprise which was set before them. On looking back one can see that he struck the keynote of his whole episcopate in these words; cooperation, mutual confidence and affection, characterized the life together of Bishop Leonard and his people.<sup>7</sup>

The new bishop plunged into the work with enthusiasm and vigor. Although automobiles, trolley cars and busses did not exist, he was able to state to his convention, after six months of work, that he had visited practically the whole diocese. His courage and optimism were unflinching, but he found that there was a great deal to be done. Many large towns and county seats were without the Episcopal Church, and the eastern part of Cleveland, a rapidly growing section, was unprovided with parishes and missions. Missionary funds amounted to very little, and there was a tremendous need for clergy. Bexley Hall, the natural feeder of the diocese, was practically closed; it had one professor and one student, both of them living and working in Kenyon College. He scouted everywhere for candidates for the ministry, and Bexley Hall began to fill up. He recruited the faculty with able men and things were soon moving there. The students were sent out as lay readers to work in the missions of the diocese. Language stations were linked up to strong parishes, and so received regular services. He was skillful in finding able laymen and putting them to work. The financial affairs of the whole diocese received new care and new stimulus. Presently an active archdeacon was appointed. The Church began to keep pace with the rapid industrial and civic development of Ohio.

One reason for this was the obvious breadth and fairmindedness of the bishop. The old party contentions and shibboleths sank out of sight. We have said that Bishop Leonard was a conservative High Churchman, but he was not in any sense a party man. Any clergy-

<sup>7</sup>*William Andrew Leonard, A beloved Prelate of the Old School, by Louis E. Daniels, M. A., p. 53.*

man who was busily at work was treated with confidence, no matter what his tendencies in ceremonial matters might be. Parishes that formerly considered themselves "persecuted" now found in the bishop's visitation the coming of a welcome friend. He even made graceful concessions to their ceremonial customs in his conduct of services within their building. Only ten years before his coming three clergyman of Cleveland had been reprimanded for wearing colored stoles; Bishop Leonard wore them himself, and paid no attention to the kind any other man wore. He brought with him to Ohio his own white linen chasuble and wore it at minor celebrations in his cathedral. It is still used in the chapel there. "Ceremonial?", he would say. "Yes, plenty of it—but Anglican not Roman." He made a subtle distinction which some of his clergy, perhaps under the influence of the Anglican Society, are just beginning to understand. In this his Connecticut Churchmanship stood out. These men stood, from the days of Bishop Berkeley, for Anglican traditions, avoiding post-Tridentine Roman innovations. Bishop Leonard strongly deprecated the formation of partisan societies or associations within the diocese, and his wishes were generally respected. Elections and legislation in the convention were remarkably free from traces of party bias. All this was a great change from the heated controversy of earlier years and the diocese was happy in an era of willing cooperation and confidence. Even Bexley Hall lost its old atmosphere of suspicion and distrust, and turned out with satisfaction churchmen of every varying kind. Of course the ecclesiastical complexion of the diocese changed under this liberal treatment; such a change was taking place throughout the whole American Church. The Oxford Movement, which Bishop McIlvaine had so strongly opposed, was winning its victory. Says Dr. Smythe: "All those doctrines and practices that seemed to him so erroneous and strange have now gained a right to live, and even to flourish, in Ohio, and that particular form of doctrine which he and the great majority of his clergy thought to be the very and only saving faith, is now held, if at all, only by a few aged people, here and there. In almost every Episcopal Church in Ohio there are teachings and practices that he would have viewed with horror, and would have restrained by every resource of discipline."<sup>8</sup> The old "Evangelical Religion" was gone. Those who are today applying those words to themselves use them with very different connotations.

"A great work that faced the young bishop on his arrival was the building of a cathedral. Trinity Parish, Cleveland, had bought the piece of land on which Trinity Cathedral stands and had selected an architect, Charles F. Schweinfurth, but all the rest of the work re-

<sup>8</sup>Smythe, p. 344.

mained to be done under the leadership of the new bishop. The architect had selected the Romanesque style for his building, and the parish house, in that style, was completed in 1895. But Bishop Leonard strongly desired a Gothic building as being much more expressive of the history and traditions of the Anglican Church. His ideas prevailed, and the cathedral itself was reared in the Gothic style of the early Perpendicular period. The bishop was vitally concerned about every detail and his loving interest has left its mark on the structure in numberless ways. Throughout the long period that the cathedral was building daily prayers were said for the work and for the safety of those engaged in it. Bishop Leonard loved to remark that not one of the workmen suffered any harm. On the completion of the work he gave them a dinner, and they were represented in the stately procession at the consecration. The whole undertaking was largely pioneer work; the diocese of Albany was the only one in America that had begun a cathedral of English type."<sup>9</sup>

The cathedral stands as a monument to Bishop Leonard. Though not of great proportions it ranks high in the list of truly beautiful churches in America. In it is realized the dream of Bishop Bedell, and in a more splendid way than he could have envisioned. Bishop Leonard wrote: "The reason for cathedrals in our country is purely missionary—ours is a missionary church with one actuating thought, viz., the extension of the Kingdom of Christ. The chief missionary under our system is the Bishop of the Diocese . . . He works from a center and that center is the Cathedral Altar." Again: "Into our noble edifice have been put the gifts, the prayers and the desires of a goodly multitude. The rich and the poor, children and adults, have sent their offerings, so that the building stands, first for our Heavenly Father and then for His dear people. . . . It stands in the midst of our great city, the representative of an Apostolic religion." He strove in every way to make the cathedral useful, and to make it the center of diocesan life. Splendid gifts provided the cathedral with all needful belongings, and the Bishop was keen about the quality and the symbolism of every article.

The cathedral was consecrated, with splendid ceremonies on Tuesday, September fourteenth, 1907. "It was a great day in Bishop Leonard's life. Sixteen bishops were in the procession, the officers and dignitaries of the diocese were there, and the clergy had assembled almost to a man. In front of Bishop Leonard was carried his splendid pastoral staff, the gift of the clergy and laity of the diocese, which had been presented to him in the parish hall just before the procession

<sup>9</sup>*William Andrew Leonard, p. 71.*

started. . . . Daniel Sylvester Tuttle, the venerable Presiding Bishop, was the preacher. . . . Midway in the consecration service, Bishop Leonard was formally enthroned by the dean and archdeacon, and the clergy passing before him paid homage to him in significant action. It was symbolic in a striking way of the fact that in the eighteen years that had elapsed since his coming to Ohio, Bishop Leonard had enthroned himself in the hearts of his clergy and people, that he had, without conscious effort, placed himself in a position of command in the ecclesiastical and spiritual life of his flock, and that he had arrived at a point where all gladly did him reverence."<sup>10</sup>

Henceforth the annual conventions were regularly held in the cathedral, the various diocesan organizations found a gathering place there, and from time to time quiet days for the clergy were provided. On one occasion, when a parish pilgrimage to the cathedral had been arranged by a rural congregation, Bishop Leonard himself acted as guide in showing the group about the place, gave them choice seats for evensong, and provided a supper for them, at which he made a charming little address. It was obviously his wish that the cathedral should be the center of church life for the whole diocese.

An important part of Bishop Leonard's inheritance was the diocesan educational institutions—Kenyon College and Bexley Hall. Their fortunes were at a low ebb when he came to the diocese and he busied himself with their welfare from the very first. He advertised the institutions amongst his friends and secured many students for both. As time went on he interested many of his Cleveland friends in the college and brought about their membership on the board of trustees. Their interest grew and large gifts followed. Dr. William F. Peirce, who had been made president soon after Bishop Leonard's coming, was a young man of vigor, vision, and practical sense. He and Bishop Leonard became warm and intimate friends and in all his work at Kenyon he found in the bishop a loyal supporter. Their companionship became a source of joy to both. The two men seemed to belong alike to the college and they stand together in the affection of a large band of alumni. Dr. Peirce has been the rebuilder of Kenyon College, reconstructing the old building, and adding several new ones. Among these last Leonard Hall was the gift of Samuel Mather, of Cleveland, in honor of Bishop Leonard, and the Samuel Mather Science Hall was given in Mr. Mather's honor by Mr. H. G. Dalton of Cleveland. We might also count Hanna Hall, the gift of Senator Marcus A. Hanna, as a result of Bishop Leonard's pervasive influence.

Bishop and Mrs. Leonard soon set up a country home in the

<sup>10</sup>*Op. cit.*, p. 74.



lovely old residence of Bishop Bedell, Kokosing. The simple, social life of the college community was pleasant to them, and they entered into it with enthusiasm. They were fond of entertaining their guests there rather than in Cleveland, and many people from afar came to know Kenyon College through the hospitality of the bishop and Mrs. Leonard. In Bexley Hall he took the warmest interest. Each autumn, and again each spring, he gave a course of lectures and was thus a large formative influence in the lives of the Bexley men of his day. In teaching them Pastoral Theology he used the notes that he himself had taken as a student from the lips of Bishop John Williams. He made it a point to become intimately acquainted with each one of his candidates. He required that all of his candidates should do their seminary work at Bexley, where he could know them and teach them. If a candidate insisted on going to some other school, he would transfer him to some other diocese, but he would make no exception to his rule. That his policy was justified is to be seen in the fact that twenty years later one-third of all the clergy of our Church in the state were Bexley men, and more than one-half of those in the diocese of Ohio were Bexley men. Bishop Leonard used to say that the merits of Bexley-trained men were evident from the fact that neighboring bishops were constantly picking them away from him.

In the early days of the college the bishop had had almost unlimited power there, and a great deal of friction and unhappiness developed. Dr. Peirce sought constitutional amendments that would give the president and trustees more independence and Bishop Leonard furthered him in the endeavor. He willingly relinquished powers that had always belonged to the bishop of Ohio, but he never relinquished his interest.

We have said that Bishop Leonard's period was free from the old controversies which had so disturbed the diocese in former years, but on two occasions disturbances arose which caused the bishop deep distress. Both were of a theological character. In 1890 the Rev. Howard MacQueary, rector of St. Paul's Church, Canton, published a book in which he denied the doctrines of the resurrection and the virgin birth. Bishop Leonard begged the man to take a holiday (at his expense) during which he would reconsider the whole matter. He declined. Then he was urged to stop preaching and printing on the subject for a time, but this too he refused to do. He seemed to court ecclesiastical trial. In due course the standing committee presented him on the ground that he had broken his ordination vow. He was tried in January 1892 and was convicted by a majority vote. The bishop suspended him, he renounced the ministry, and thereupon he was deposed.



The whole episode was very painful to Bishop Leonard but his action seemed unavoidable and he had the warm support of his diocese in his course.

The other trying episode was the defection of the Rt. Rev. William M. Brown, sometime Bishop of Arkansas. In the earlier years of Bishop Leonard's episcopate Mr. Brown, as archdeacon of Ohio, had done unusually effective missionary work, and had won the respect and affection of his associates. In the later years of his administration as bishop of Arkansas he renounced the faith once delivered to the saints, and was deposed from the office and work of a bishop in the Church of God.

Bishop Leonard was a great believer in Sunday schools and he was always emphasizing their importance. He used to say that a parish without a good Sunday school was on the road to extinction. He always sought to catechize the children of a parish at the time of his visitation, and he was so skillful at it that the children loved him. He was influential in setting up a diocesan Sunday school commission, which for many years did effective work in inspiration and extension.

In missionary work Bishop Leonard was always ardent. He early inaugurated the custom of an Advent offering from the children, for the support of the missions of the diocese. A recipient was selected beforehand and much good teaching was done in this way about the missions of the diocese. He was a favorite speaker at the meetings of the Woman's Auxiliary, and he was always urging the cause of missions in his convention addresses. The newer developments of church activity in social service, city missions, work among the deaf and dumb, etc., received his warm encouragement and support. The church was moving on all through the land, and he was ready to welcome and use all the new developments. The "Laymen's Forward Movement," and the resulting Every Member Campaign and Parish Canvass, were all accepted by him. When the time came for the reorganization of the diocese, grouping all its activities in the "departments" of the bishop and council he was ready to accept it, though at first with some misgivings. Though he was quite frankly a conservative, the younger spirits of the diocese found in him no obstacle to progress.

And how remarkable that progress has been! When the bishop came Cleveland had 261,000 inhabitants; at his death, forty years later, its population was close to a million. At the beginning of his period the city had fourteen parishes and one mission, forty years later it had twenty-four. Then there were 3,000 communicants in the city, forty years later, there were close to 10,000. The comparative figures for the diocese are similarly striking. There were then ninety-five parishes

and missions in the diocese, and forty years later there were one hundred and thirty-six. Then there were about 9,000 communicants, at the end of the period there were 31,000. A part of the credit for this advance must be given to Bishop DuMoulin, who was elected coadjutor in 1914. He served busily and effectively for ten years. The recasting of the old "convocations" into the present-day "regions" was his work, and it was one of the changes in the direction of effectiveness. It was a matter of regret that, ten years later, Bishop DuMoulin felt obliged to resign his office because of imperiled health.

"But other, and perhaps more striking, changes had taken place. Old and inadequate buildings were enlarged or replaced. Furnishings and appointments of worship changed little by little to a more churchly and expressive type, and through it all controversy and partisanship were avoided. . . . He was ever insistent upon the essential, underlying oneness of all the members of the Church, whatever their theological and ecclesiastical leanings might be. He was fair to all, kindly and considerate to all, but he never took sides. Thus it came about that while there was a steady and general advance in the churchmanship of the diocese, it was quiet and almost unnoticed; it came as the natural outward expression of a growing corporate sense and of a deepening realization of the presence of our Lord in his Church. People coming back to the diocese after many years of absence were amazed at the changes in the style of the services and in the appearance of the churches, but the people who were living here scarcely realized that anything had happened."<sup>11</sup>

Bishop Leonard was essentially a religious man; his simple piety was his most outstanding characteristic. This was seen at its best in the family prayers that he always conducted in his home. The domestics came in, and he began by reading a goodly portion of Scripture, commenting simply as he went; then followed prayers, sometimes from devotional books, often extempore. And he was a master of extempore prayer. A characteristic scarcely second to his piety was his genuine humility. When, on anniversary occasions, he was praised for his achievements, he always said that credit belonged to his devoted helpers, to the people of the diocese who had supported him so splendidly. And he meant it.

Along with piety and humility went a sturdiness of principle which governed his mental life and his actions. No one who knew him at all could be ignorant of what it was. Religion and the Church always came first with him and he never for a moment could make them subservient to the easy-going ways of the world or to the de-

<sup>11</sup>*Op. cit.* p. 60, 61.

mands of fashionable society. He was plain-spoken, he could reprove sharply when occasion demanded, but he was always kindly, and he never cherished resentment. Transparent sincerity was another outstanding characteristic. When he spoke people knew exactly what he meant, and they learned to know that he would not swerve from it, in any presence or under any circumstances.

Bishop Leonard was a convinced churchman; he believed that the Church which he represented was descended by tangible line from our Lord and his Apostles. He believed that it held to the faith and the practices of the Apostolic Church; he believed that separation from it was a mistake and was contrary to God's plan and will. But, with all this, his breadth of view made him perfectly cognizant of the position of those who differed from him, and his gentleness and fairness made him kindly and considerate of them. The prominent men of the various denominations were all his warm friends, and many times they were his intimates.

Bishop Leonard was a remarkable man and a remarkable bishop. His extraordinary blending of conservatism and breadth, of firmness and gentleness, of enthusiasm and balanced judgment, is rarely met with. He left a deep impress upon the diocese—indeed the diocese became in a certain real way an expression of his own character and traits. He left us a diocese which is a home of piety, deep conviction, gentleness, and peace.

#### BISHOP ROGERS.

It would of course be out of place to try to treat the present episcopate historically—we are in it, we are of it, we can get no perspective. But we can record a few dates and facts.

The resignation of Bishop Du Moulin made the immediate securing of a coadjutor necessary, since Bishop Leonard was seventy-six and naturally not able to endure much heavy work. A special convention was called for January seventh, 1925, and it elected the Reverend Warren Lincoln Rogers, dean of St. Paul's Cathedral, Detroit. He was consecrated in that cathedral on April thirtieth, 1925, Bishop Leonard acting as consecrator. "Bishop Leonard had not known him, but before his acceptance of the election, Dean Rogers came to Cleveland to visit Bishop Leonard and he at once gained his confidence and affection by his sincere and forceful personality, and by the assurance which he gave that, if he accepted the election, he would do his best to conform himself to Bishop Leonard's ideals, and to the traditions of the diocese."<sup>12</sup>

<sup>12</sup>Daniels.. *"William Andrew Leonard"*, p. 108.

Bishop Rogers took up his residence in Cleveland and threw himself into the work with extraordinary zeal and fervor. Most of the work of the diocese was his to do, since Bishop Leonard retained as his section only the city of Cleveland and the two parishes in Knox County. From time to time he called for the help of his coadjutor in the Cleveland parishes. He never interfered with him in any way, though they were in frequent consultation. Bishop Rogers was so faithful and successful in keeping his pledge as to continuity of policy, that Bishop Leonard came to feel that he was more like a son than a brother official. A relation of the closest confidence and affection grew up between them and so far as anyone knows there was never even a ripple of difference to mar the serenity of their friendship. He was a great support and comfort to Bishop Leonard during his declining days, and he ministered to him at the last.

Since he succeeded to sole charge in 1930 he has worked on along the same lines with astonishing vigor. The load has grown in weight but he has handled it with unfailing courage and resolution.

With the financial crash of 1931 and the ensuing depression, his problems increased. Ohio's chief industry, steel, was harder hit than almost any other in the nation. The invested funds of the diocese, now grown very large, ceased paying interest; great banks failed; the wealthy men of the communities, who had previously stopped many gaps, were crippled; and the parishes, drained of resources like the diocese, reduced their payments alarmingly. The bishop at once took heroic measures; all diocesan salaries, including his own, were mercilessly cut; assisted parishes were likewise trimmed to the quick; and notice was given to the National Council that payments on quotas would be made only to the extent that the funds came in. Ohio fell from near the top of the list of missionary givers to a place far down. From payments to the General Church of about \$80,000 per year she fell to about \$17,000. All hearts were saddened by this, but the comforting, the gladdening point about it all was that the diocese came through the depression without debt—she managed to live within her means. Some of the clergy were reduced almost to destitution, but the bishop was able to help them privately by means of certain discretionary funds which had fortunately continued to pay dividends in full. With the beginning of recovery things have begun to come back toward normal conditions in diocesan affairs, and the diocese is hopeful of resuming its old place ere long.

Bishop Rogers is conspicuously an administrator. Soon after Bishop Leonard's death he set up an enlarged and better equipped office in the diocesan house, and he has gathered a very competent

office force. He makes large use of his archdeacon, and of his efficient field secretary, and all interests are kept well in hand. He utilizes the students at Bexley Hall for supply and mission work and since this work is overlooked and assisted both by the Bexley faculty and by the archdeacon the plan is beneficial to the men and to the diocese as well.

The demands of efficiency have made it seem wise to close a number of the small missions which earlier bishops had planted and nursed along year after year. Many Ohio communities have refused to grow—some have dwindled. It is exceedingly difficult to build up a mission which can have only afternoon or evening services; it is hard, in the face of competition, to build up where the equipment is poor. People prefer to go to church where there is a choir, a guild, an efficient Sunday school, and in these days of the automobile it is not difficult to reach such a church from most of our small communities. Bishop Rogers has favored the policy of bringing the church folk of the small missions into connection with neighboring larger parishes for at least a part of their parish life. And the policy works well.

Bishop Rogers has stood strongly for a teaching church, as did Bishop Leonard. He has inaugurated an annual course of lectures at the cathedral house, known as the Epiphany lectures. Two or three times he has given them himself, and in other years he has called to his help able clergy and laymen of the diocese. He has seen the value of the Gambier summer school and he has often given a course of lectures there to his clergy, which they have found scholarly and helpful. He also extends the charming hospitality of Kokosing to the whole school on one of the afternoons of the session, and all are made to feel his interest and enthusiasm.

As the years have passed Bishop Rogers has grown more and more appreciative of Bexley Hall—of the merit of the training given there, and of its helpfulness to the diocese. He always attends the canonical examinations and he makes his interest very evident. A majority of the students are his candidates, though there is always a good representation of dioceses outside the state of Ohio. He is ardent for good candidates for the ministry, and is always on the watch for them.

Bishop Rogers is a preacher of eloquence and power. He is in great demand for anniversary and occasional sermons in all parts of the land and he is especially popular as a Lenten preacher in the great eastern cities. Almost every Lent five days of each week are filled with engagements for noon-day sermons in great parishes of the East. In summer, of late years, he has given Sunday morning sermons through five or six weeks in St. Bartholomew's Church, New York, following



them with afternoon conferences in the parish house, for students and other young people. His closest friends, fearing overwork, have very much wished that these extra-diocesan activities might somehow be omitted.

Bishop Rogers is particularly the friend of his clergy. He is sympathetic with them in trouble, he hastens to their aid when help is needed. His kindliness and sincere interest have won the hearts of all of them, whatever their ecclesiastical complexion.

And, indeed, the same is to be said of the diocese as a whole; all his people have learned to love and trust him, and he is surrounded in his work by willing hearts and hands.

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# THE CINCINNATI GENERAL CONVENTIONS OF 1850 AND 1910

*By E. Clowes Chorley*

THE General Convention has twice met in Ohio, each time in the City of Cincinnati. In 1850 the diocese embraced the entire State; by 1910 the diocese of Southern Ohio had been created and was host to the convention of that year.

The years which have elapsed since the convention of 1850 have witnessed a remarkable growth in the strength of the Church. In 1850 there were 29 dioceses, Wisconsin and Texas being the latest additions to the number; 1,558 clergy and 79,802 communicants. They were distributed as follows:

Diocese.	Clergy.	Communicants.
Maine . . . . .	13	690
New Hampshire . . . . .	9	552
Vermont . . . . .	23	1,722
Massachusetts . . . . .	80	5,142
Rhode Island . . . . .	26	2,400
Connecticut . . . . .	106	9,360
New York . . . . .	264	<sup>1</sup>
Western New York . . . . .	118	7,102
New Jersey . . . . .	61	3,054
Pennsylvania . . . . .	155	11,750
Delaware . . . . .	16	537
Maryland . . . . .	124	7,473
Virginia . . . . .	109	5,347
N. Carolina . . . . .	38	2,137
S. Carolina . . . . .	69	4,916
Georgia . . . . .	27	950 <sup>2</sup>
Florida . . . . .	8	264
Alabama . . . . .	23	823
Mississippi . . . . .	18	500
Louisiana . . . . .	25	941
Tennessee . . . . .	19	655
Kentucky . . . . .	28	1,005
Ohio . . . . .	72	5,000

<sup>1</sup>Owing to the suspension of the bishop the number of communicants in the diocese of New York was not reported.

<sup>2</sup>Approximate.

Indiana . . . . .	17	760
Illinois . . . . .	30	1,500
Michigan . . . . .	34	1,545
Missouri . . . . .	14	659
Wisconsin . . . . .	23	1,356
Texas . . . . .	8	264

There were 29 dioceses; two domestic and two foreign missionary districts. It will be noted that eleven dioceses had less than one thousand communicants.

The reports on the state of the Church in 1850 are interesting. New Hampshire reported that "it is blessed with perfect unity and a faithful regard to the doctrines and discipline of the Church"<sup>3</sup> Vermont "exhibits encouraging signs of growth".<sup>4</sup> Massachusetts, "small in territory, and surrounded by a cold religious atmosphere", was "consistently gaining in the confidence and reverence of the community at large . . . every year bears witness to our enlargement and confirms our strength".<sup>5</sup> Under what it called "the favor of an indulgent Providence" Connecticut "continued to enjoy its wonted prosperity and peace".<sup>6</sup> The report from New York was in a minor key: "The Church in this diocese continues in the same anomalous and suffering condition . . . deprived of parental care, essential services, and watchful superintendence of her constitutional head".<sup>7</sup> New Jersey reported that "it continues to dwell together in unity, and increaseth with the increase of God".<sup>8</sup> Virginia, while having nothing to record of special interest, added, "There has, indeed, been much precious fruit attending the ordinary ministrations of the Sanctuary".<sup>9</sup> North Carolina made more than a veiled reference to the difficulties arising out of practices and doctrines which had disturbed the peace of the diocese under the administration of Bishop L. S. Ives and the investigation then under way, and added, "Whatever may be the result, the diocese, true to the Prayer Book as the embodiment of the Church mind, remains unshaken on ground hitherto occupied".<sup>10</sup> South Carolina reported an increasing interest in the moral and religious welfare of the slave population, 558 having been confirmed. In Georgia all the parishes enjoyed the ministrations of the Word and the Sacraments. Florida was looking towards the election of a bishop. In Alabama the Church was steadily increasing and "winning the confidence and affection of many hitherto ignorant

<sup>3</sup>*Journal, 1850, p. 155.*

<sup>4</sup>*Ibid., p. 155.*

<sup>5</sup>*Ibid., p. 156.*

<sup>6</sup>*Ibid., p. 158.*

<sup>7</sup>*Ibid., p. 160.*

<sup>8</sup>*1850 Journal, p. 163.*

<sup>9</sup>*Ibid., p. 166.*

<sup>10</sup>*Ibid., p. 167.*

of her claims".<sup>11</sup> The report stated that "the clergy and people seem to be more and more impressed with the importance of providing instruction for the colored population. Services are held especially for their benefit, and special care has been given to the catechizing of the young".<sup>11</sup> Mississippi was prospering under the care of its new bishop, William Mercer Green, and from many points the cry was heard "for the duly commissioned servant of God to break to them the bread of life".<sup>12</sup> The Church in Tennessee is reported as "steadily gaining strength and gradually extending her influence." From that diocese two things were specially noted: the revival in some parishes of the daily services of the Church and the adoption of weekly offerings in most of the parishes. Ohio reported that "its hold upon the favor and confidence of the community at large was strong",<sup>13</sup> and that she was mindful of the claims of missions beyond her own limits. Indiana was emerging from twelve years of depression, but rejoicing in the advent of Bishop Upfold who had undertaken the episcopate without any provision for his support. Illinois was increasing in numbers and strength though several of the parishes had only a nominal existence. Michigan had erected a colored church in Detroit. Of the fourteen clergy in Missouri one was United States Army chaplain at Fort Vancouver, Oregon. Wisconsin reported that "the harvest was great, but the laborers are few".<sup>14</sup> The Church in Texas was organized as a diocese on January 1, 1849, with ten parishes and eight clergymen in addition to the provisional bishop.

When the Cincinnati convention met there were two domestic missionary districts—the North-west under Jackson Kemper, and the South-west, under Bishop George Washington Freeman, both created in 1835. Missouri, Indiana and Wisconsin had become dioceses. In 1850 in addition to Wisconsin which was under his jurisdiction pending the election of a bishop, Kemper's jurisdiction embraced Iowa, Minnesota and the regions beyond extending to far-flung Wyoming. At that time there were six clergymen in Iowa where the prospects were reported as "more encouraging than heretofore". The foundations of the Church in Minnesota had been laid by the Rev. E. G. Gear, military chaplain at Fort Snelling and missionary at large. Kemper reports the arrival of the Rev. James Lloyd Breck and his Associate Mission. Services were being held regularly at six points, including St. Paul where the corner-stone of Christ Church had just been laid, the cost of which was to be \$1,275. The bishop notes that Nashotah

<sup>11</sup>*Ibid.*, p. 170.

<sup>12</sup>*Ibid.*, p. 172.

<sup>13</sup>*Journal*, 1850, p. ..

<sup>14</sup>*Ibid.*, p. ..

had become a theological institution exclusively. He bears witness to its soundness in the faith and declares that "It will, by the divine blessing, be an Institution where, as heretofore, candidates for the ministry will be taught the sacred principles of the Gospel, as maintained by those great luminaries of the Anglican Church, Andrewes, Hooker, Bull, Butler and Pearson", and he testified that "the Professor of Systematic Theology at Nashotah, has, on all proper occasions, both public and private, exposed and denounced the fallacies, idolatry, and unfounded claims of the Church of Rome".<sup>15</sup>

The missionary jurisdiction of the South-west was under Bishop Freeman who made his home at Little Rock, Arkansas; it embraced Texas, Arkansas and the Indian Territory. In Texas there were two self-supporting parishes—Galveston and Houston; four missionaries and an army chaplain at San Antonio. The bishop reported that the "prospects were everywhere brightening". Arkansas had three missionaries, no addition to that number having been made in five years. In the whole State there were about one hundred and fifty communicants. In the vast Indian Territory there was but one minister of the Church, the Rev. Daniel McManus, an army chaplain at Fort Gibson.

Foreign missions were still in their infancy, the Church carrying on work in Africa, China, Greece and Turkey. The Rev. John Hill and Mrs. Hill were engaged in educational work in Athens. The experiment of a mission in the domains of the Sultan of Turkey had failed and Bishop Southgate resigned that jurisdiction at the Cincinnati convention. The mission in China under Bishop William J. Boone had but one presbyter. From its inception in 1835 until 1847 there had been but one native baptism; between 1847 and 1850 there were fifteen; and thirteen were under instruction. There were just seven native Christians. The work in Africa had so progressed that at this convention the Rev. John Payne was elected missionary bishop of Cape Palmas "and parts adjacent, on the west coast of Africa".

One other indication of the state of the Church in 1850 may be mentioned; the trustees of the General Theological Seminary reported 46 students whose average expense was about \$125 per annum. The Rev. Doctor Bird Wilson, after thirty years' service as Professor of Systematic Divinity had resigned, as also had Dr. Clement C. Moore, Professor of Oriental and Greek Literature. The examining committees reported that "they had agreed to the request of the professors to conduct all the examinations with reference, as far as practicable, to any supposed tendencies among the students to Romish errors".<sup>16</sup>

The House of Bishops met in the Sunday School room of Christ

<sup>15</sup>*Journal*, 1850, p. 200.

<sup>16</sup>*Journal*, 1850, p. 214.

Church; the House of Deputies in the church proper. The sermon was preached by Benjamin Bosworth Smith, bishop of Kentucky, from the text: "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Ephesians, III., 10). His theme was "The special and peculiar vocation of the Protestant Episcopal Church in these United States". The missionary sermon was delivered by John Henry Hopkins, first bishop of Vermont.

Twenty-eight bishops were in attendance, Philander Chase of Illinois, being senior and Presiding Bishop. The Rev. J. Mayhew Wainwright, later provisional bishop of New York, was secretary of the House. Next to Chase in seniority was Thomas Church Brownell, the embodiment of Connecticut churchmanship. Then came William Meade of Virginia; Levi Silliman Ives of North Carolina; Hopkins of Vermont; Charles P. McIlvaine of Ohio and George Washington Doane of New Jersey; the gaunt Otey of Tennessee; Jackson Kemper, first missionary bishop; McCoskry of Michigan; Leonidas Polk a former West Point cadet and future general in the Confederate army, who was consecrated in Cincinnati on December 9, 1838; De Lancey of Western New York; Gadsen of South Carolina; the fiery and catholic Whittingham of Maryland; Stephen Elliott of Georgia; Alfred Lee of Delaware, learned in the law; John Johns, said to have been the last Calvinist in the Church; Manton Eastburn of Massachusetts, who boasted that he had not changed a theological opinion since he was seven years old; Carlton Chase of New Hampshire; the saintly Cobbs of Alabama; Cicero S. Hawks, first bishop of Missouri, and George Washington Freeman, missionary bishop of the South-west. The junior bishops were Alonzo Potter of Pennsylvania; George Burgess of Maine; George Upfold, first bishop of Indiana, and William Mercer Green of Mississippi.

The House of Deputies was composed of 94 clerical and 69 lay deputies. The Rev. William E. Wyatt, rector of St. Paul's, Baltimore, Maryland, was chosen president for the eighth successive convention, having been first elected in 1829. No other president of the House has served for a like period. After a contest the Rev. Dr. M. A. De Wolfe Howe of Pennsylvania, was elected secretary. Among the clerical deputies were such old war horses as Dr. William Cooper Mead of Connecticut; Dr. S. F. Jarvis, chairman of the Committee on Canons; Dr. Alexander H. Vinton of Massachusetts, whose mind was said to "have been cast in a gigantic mould"; Dr. Samuel Seabury of New York; Dr. William Sparrow of the Virginia Seminary, and Dr. Thomas G. Atkinson, later bishop of North Carolina. Among the lay



deputies were such authorities on canon law as Murray Hoffman of New York and Hugh Davy Evans of Maryland.

Some important canonical changes and additions were enacted. A new canon authorized a suspended bishop to resign; another required bishops to keep a register of their visitations. A committee was authorized to arrange for the printing of a standard edition of the Bible, and one to prepare a German Prayer Book; also one in the Welsh language.

Considerable time was spent in efforts to adjust certain difficulties relating to two dioceses both of which involved important constitutional questions. Owing to the indefinite suspension of the bishop of New York that diocese was deprived of the episcopate for a period of years. It could not canonically proceed to the election of a bishop and was obliged to depend upon the casual services of other diocesans for confirmations. This convention adopted a canon authorizing a diocese, under such conditions, to elect a provisional bishop empowered to exercise all the functions of a diocesan. In the event of the sentence of suspension being remitted the provisional bishop became assistant bishop, but with the right of succession.

A memorial, largely signed by certain presbyters and laymen of the diocese of Maryland was presented asking for a ruling on the rights and powers of a bishop on the occasion of his canonical visitations. Bishop Whittingham had claimed the inherent right to administer the Holy Communion at a visitation and also, when present, to pronounce the absolution at morning or evening prayer. It had proved to be a troublesome question sharply dividing the diocese. It had, however, been sustained by an ecclesiastical court of the diocese and approved by a large majority in the diocesan convention. The memorialists, all of whom were Low Churchmen, repudiated such claim, contending that it was contrary to "the recognized and legal rights of presbyters." The memorial was referred to a joint committee of the Houses. As a result the canon was amended by the addition of the words: "ministering the Word, and, if he thinks fit, the 'Sacrament of the Lord's Supper'."<sup>17</sup>

Texas, which began as a "foreign" mission, was admitted into union with the convention. The resignation of Bishop Southgate of Turkey, was accepted, and John Payne was elected missionary bishop of Cape Palmas, Africa.

Indications of future legislation appear in the Journal. The constitution of a court of appeals was deferred to the next convention.

<sup>17</sup>*White, Constitution and Canons of the Protestant Episcopal Church, Annotated, p. 421.*



A curious resolution relating to provinces and the General Convention read thus:

"Resolved, the House of Clerical and Lay Deputies concurring, that a Joint Committee, to consist of five Bishops and of five Clergymen, and five Laymen be appointed to report to the next Triennial General Convention, on the expediency of arranging the dioceses, according to geographical position, into four Provinces, to be designated the Eastern, Northern, Southern and Western Provinces, and to be united, under a General Convention or Council of the Provinces, having exclusive control over Prayer Books, Articles, Offices and Homilies of this Church, to be held once in every twenty years."<sup>18</sup>

Much more significant was a resolution presented by Alonzo Potter, Bishop of Pennsylvania, calling for a committee to consider

"Whether some plan cannot be proposed, by which, consistently with the principles of our Reformed Communion, the services of intelligent and pious persons of both sexes, may be secured to the Church, to a greater extent, in the education of the young, the relief of the sick and destitute, the care of orphans and friendless immigrants, and the reformation of the vicious."<sup>19</sup>

The record is silent as to the disposition of this proposal, but it belonged to the category of coming events which cast their shadows before.

For some obscure reason the House of Bishops decided to omit the traditional pastoral letter. The convention closed with a joint service held in Christ Church at which the address was delivered by the venerable Presiding Bishop, Philander Chase.

#### THE CONVENTION OF 1910.

Sixty years elapsed before the General Convention met again in Cincinnati, then, as now, the see city of Southern Ohio of which the beloved Boyd Vincent was bishop. The sessions were held in the Music Hall. The Holy Communion was celebrated by Daniel Sylvester Tuttle, Presiding Bishop, and the convention sermon was delivered by the Right Reverend John Wordsworth, Lord Bishop of Salisbury, England, from the words: "He spake of the temple of His Body" (John 2:21).

The amazing growth of the Church in the sixty years may be gathered from the following table:

<sup>18</sup>*Journal*, 1850, p. 146.

<sup>19</sup>*Journal*, 1850, p. 132.

	1850.	1910.
Bishops . . . . .	28	110
Dioceses . . . . .	29	65
Domestic Missionary Dis- tricts . . . . .	2	22
Foreign Missionary Dis- tricts . . . . .	2	9
Clergy . . . . .	1,558	5,513
Communicants . . . . .	79,802	937,861

The bishop of Southern Ohio, Boyd Vincent, was elected chairman of the House of Bishops, and the Rev. Dr. Samuel Hart of Connecticut, secretary. The roll of the dead since the last General Convention of 1907 included such names as Henry Codman Potter of New York; William Hobart Hare of South Dakota; Henry Yates Satterlee of Washington, and William N. McVickar of Rhode Island. Of the 104 bishops in attendance in 1910 seven are still in active service: Graves of China; Peter Trimble Rowe of Alaska; Francis of Indianapolis; Gravatt of West Virginia; Theodore Bratton of Mississippi; John N. McCormick of Western Michigan, and Benjamin Brewster, then of Western Colorado, now of Maine. Of those who have retired there were present William Lawrence of Massachusetts; Chauncey B. Brewster of Connecticut; William H. Moreland of Sacramento; Charles E. Woodstock of Kentucky; F. F. Johnson, then of South Dakota, and Robert L. Paddock of Eastern Oregon. At the forthcoming convention the senior bishops will be Graves of China and Lawrence of Massachusetts, both of whom were consecrated forty-four years ago. Next in order will be Bishop Rowe who was consecrated in 1895.

The House of Clerical and Lay Deputies organized by the election of the Rev. Randolph H. McKim of Washington as president for the third time, and of the Rev. Dr. Henry Anstice of New York as secretary. Two hundred and ninety-four clerical deputies and an equal number of lay deputies had been elected though not all were in attendance. It is worthy of note that no fewer than 36 clerical deputies were later selected for the episcopate. Among the lay deputies were such well known men as Burton Mansfield of Connecticut; George F. Henry of Iowa; Robert H. Gardiner of Maine; Joseph Packard of Baltimore; F. C. Morehouse, editor of the *Living Church*; J. Pierpont Morgan and Francis Lynde Stetson of New York; Samuel Mather of Cleveland; William Cooper Procter of Cincinnati; Francis A. Lewis of Philadelphia, and that stalwart Virginia Evangelical, Rosewell Page. Mr. Page has been elected as a deputy to the forthcoming convention.

The convention sat for fifteen days. The classic debate centered around the perennial proposal to change the name of the Church. Mr. George Wharton Pepper, lay deputy from the diocese of Pennsylvania, offered a resolution to amend the constitution by changing the title page of the Book of Common Prayer so that it would read as follows:

The Book of Common Prayer  
And Administration of the Sacraments  
And other Rites and Ceremonies of  
THE HOLY CATHOLIC CHURCH

According to the use of that portion thereof known as

THE EPISCOPAL CHURCH

In the United States of America,

Together with

The Psalter or Psalms of David.

According to rule the resolution went to the Committee on the Prayer Book which eventually presented a majority and a minority report. In view of the wide divergence of opinion which developed within the committee the majority felt that what was offered "as an eirenicon, is certain to prove a cause of discord", and expressed the opinion "that so momentous a change should not be initiated without substantial unanimity". The minority of four members recommended the adoption of the change. The vote by orders was taken on the adoption of the minority report—in other words, to approve the change of the name of the Church. The result was as follows: In the clerical order 42 dioceses voted "aye"; in the lay order, 31. The vote against the change was: in the clerical order 15 dioceses; in the lay 24. In 10 dioceses the clerical vote was equally divided; in the lay order 8. In the parlance of the House the minority report was defeated "by a non-concurrence of orders".

Creative work was a large feature of the convention. It was expressed in what has proved to be a far-flung gesture in the direction of Christian Unity.

In a memorable speech the late Bishop Brent suggested that the time had come frankly to take counsel with other Christian groups with a view to discover the divisive elements, both theological and ecclesiastical, which had proved to be barriers dividing the Church. The suggestion was favorably received. A lay deputy of the diocese of New York, who then desired to be anonymous, offered to contribute the sum

of \$100,000 to promote this object. It became known, however, that it was the late John Pierpont Morgan. The Rev. Dr. William Thomas Manning, then a clerical deputy from New York, presented a resolution calling for the appointment of a committee to consider the question of the calling of a world conference on Faith and Order. The report of that committee, presented later in the session, is one of the most significant statements on record in the history of this Church. It read in part:

"We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communion are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step towards unity."

The following added words betray a humility which has not always characterized the Protestant Episcopal Church:

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency which make for schism; with loyalty to the truth as we see it and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are as one."

The committee recommended and the convention approved the appointment of a joint Commission of both Houses authorized to arrange for a world conference on Faith and Order "and that all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference". The chairman of the commission was Boyd Vincent, Bishop of Southern Ohio.

It is this movement, so inaugurated at the General Convention in 1910, which actually brought about, after seventeen years' preparation, at Lausanne, Switzerland, in 1927, the first World Conference on Faith and Order, including representatives of almost every Christian Church

in the world except the Church of Rome; and which indeed has aroused the whole Christian world to a new interest in Christian Unity and even in ultimate Church Reunion. The second World Conference on Faith and Order is meeting this very year (1937) in Edinburgh, Scotland.

There were some important constitutional and canonical changes made. Under the head of the former, and subject to final ratification, was a provision that on the expiration of the term of the Presiding Bishop, hitherto governed by seniority, the office should be filled by election by the House of Bishops subject to confirmation by the House of Deputies. The choice was to be limited to bishops having jurisdiction within the United States. Provision was also made for the election of suffragan bishops who would have a seat, but not a vote in the House of Bishops. The Board of Missions was reorganized and the office of president created. After the name of Bishop Brent, nominated by the House of Bishops, had been withdrawn, both Houses concurred in the choice of Arthur Selden Lloyd, then bishop-coadjutor of Virginia, for that office.

In spite of the vigorous protest of the Rev. Dr. J. S. B. Hodges, the eminent church musician, who described some of the tunes as "consecrated ragtime" the issue of a mission hymnal designed for use in parochial and rescue missions, was approved. The name of the Joint Commission on the Relations of Capital and Labor was changed to the Joint Commission on Social Service.

Three new dioceses were admitted into union with the Convention—Olympia, Sacramento and Erie. Arizona was separated from New Mexico and became a missionary district. North Texas, San Joaquin and Eastern Oklahoma were also made missionary districts; likewise Wuhu, in China. Consent was given to the consecration of James De Wolfe Perry, Jr., as bishop of Rhode Island and six missionary bishops were elected; George A. Beecher, Kearney, Nebraska; Theodore P. Thurston, Eastern Oklahoma; Edward A. Temple, North Texas; Louis C. Sanford, San Joaquin; F. L. Pott, Wuhu; J. A. Atwood, Arizona, and Frederick F. Johnson became missionary bishop of South Dakota.

The second Cincinnati convention marked a great step forward in the life of the Church.